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The Kerald of Truth.

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Persons su'es ribing shorid with the English, of the Gorman pap ADDRESS ALL LETTERS, & . To

JOHN F. FUNK, NO. 12 SOUTH MORGAN ST. CHE VOD HALLSON

CHARLES HESS, Painter, 93 Rand Johnst, Ch

to the Navaliot Iroth

The Shortness and Swiftness of our Sojourning here

It is some cut off, and we fly awa. Psalm 90: 10

We fly nway, our years how low How quick they pass and are no m. Oh, let us keep their flight in view. We soon must pass this mortal shore This house of clay must soon be brok The' we may hope for long delay. Life may, alas! by death's cold strok Be soon cut off and fly away

We fly away, ye mortals, bark Another year has passed away We're passing onward to the mark Of our stornal destins.

Of our sternal destiny.

What hosts of mortals, too, have gone.

In the past year, who'll not retuen,

Of friends so dear, who brightly shone For whom in silence still we mourn.

We fly away, but none can tell How soon that solemn hour may ome When we shall fly, with Christ with In that eternal, bliseful home the he for ever cast away. And in that place of terment go Where all who Jesus disolay Must suffer anguish, pain, to I w.

We fly lowing our suitden to-Again a new year has begon for us leave off you inflation

We fir away, we swiftly fly Prom this rain world of our and par-To blissful mansious in the sky, Where we shall find eternal gain If we have pur on Christ the Lord.

And walk'd in him in truth and lord ale then will be our great reward, And we shall dwell with him above

We fly away, we dy away, Oh, what a change we'll soon perceive While some a little longer stay. We hasten on, our crowns t' receive Come on, my fellow pilgrims, come This world is but a wilderness; We'll soon reach our eternal home In that bright world of happiness

We fly away, O sinners, fly, Ply also to your severage Lord, Approach his mercy seat, and cry. Take courage now, and trust his word Oh, fly for refuge while 'tis day . When night has come 't will be too late, To Jesus fly without delay ; Hell save you from your einful state

We fly away, as years fly on; As months, and weeks, and days to fly. We fly. Oh soon the crown is won We fly to Heaven's full supply Although now sinners sneer and scott We'll march along in love and fear, Our life's a vapor, soon cut off I wish us all a good new year J. M. BREYSKNAS

The Affectionate Daughter-in-law

RUTH 4

Where is he breast that e er can rival In on lerness, an coptibility And fervor of affection?—As To a mind at all impressed with re

ligion, it is a very pleasing thought, that all our affairs are under the super-intendence of the Supreme Being. The most minute, as well as the most mighty events, are "ordered after the counsel of his will." — "The very hairs of ty events, are "ordered after the coinsel of his will." — "The very hairs of our heads are all numbered; and not a sparrow falls to the ground without the notice of our heavenly Father." The Book of Ruth presents us with a series of striking and instructive events, and powerfully illustrates the kindness of the new father. and powerinny interfaces the kindiness of the providential government of the blessed God; showing us how he cau make the greatest evils subserve his gracious purposes towards his people.

In the commencement of the history, In the commencement of the instory, the inspired witer introduces to our notice a very interesting narrative of facts. In consequence of the sins of Israel, Lev. xxvi. 18—20, their land was visited with a sore famine, and many of its inhabitants were induced. to leave the place endeared to them by to leave the place endeared to them by their birth, and a thousand other tender associations, and sojourn in foreign countries. Among others who went muto the land of Moab, was a man named Elinelech, his wife, who was called Naoni, and their two sons, who were named Mahlon and Chilion. Places seems to have existed no messcalled Naomi, and their two sons, who were named Mahlon and Chillion. There seems to have existed no pressing necessity for this family to leave their religious connexion; since many of their neighbors were enabled to brave the horrors of the famine: be side which, Klimelech's family was but

God. The marriage of her sons after-ded to Naoni, we may readily suppose no small source of pleasure. Her find innegination pictured scenes of enjoy-ment for her children for many years to come; and when she reflected on her own distressing bereavement, she would present the ardent prayer that her sons and her daughters in law might be spared as blessings to each other; "that their sons might be as other; "that their sons inight be as plants grown up in their youth, that their daughters might be as cornerstones polished after the similitude of a pulace." She hoped to see her granda palace. She hoped to see her grand-children rising up around her, and to have the opportunity of telling them for their instruction and annusement, the scenes of her youth, and the acts of that beloved individual whom she had that beloved individual whom she had hid in the tomb, but whose name and memory she highly revered. But, alas! our best joys are flecting and short-lived; in a very few years her sons were out off, and their wives became widows. Death, the universal conqueror, ows. Death, the inversal conqueror, spares no age; he favors no class; he ents asunder the closest ties and separates the most endearing connexions. The good old mother committed them to the grave; wept over their ashes, and bowed with submission to him who possesses a right to do as he pleases with his creatures.

Having buried her dearest hopes, Naomi resolved on leaving the land of her sorrows, and returning to her pivus kindred and acquaintance. She com-municated her design to her daughters aminioated her design to her daughtersindray, who in a manner that indicated their kind regard to her, resolved to accompany her, at least a part of her journey. When they had proceeded ome distance, the venerable woman, feeling for their situation, and anxious to save them from fatigne, wished them to "return, each to her mother's house," expressing the kindest desires on their behalf; "The Lord deal kindly with you, as ye have dealt with the dead and with me: the Lord grant you that ye may find rest, each of you in the house of her bushand. Then she kissed them, and they lifted up. she kissed them, and they lifted up their voice and wept." Who can read side which, Elimelech's family was but she kissed them, and they fifted upsmall, and he was a man of some porty, for he "went out full?" but, as unmoved the description of a scene like list? Inwivity to keep and increase their property often induces even the people property often induces even the people pentil of painter! How many tender of tiod to run into the way of temptation. Thus was it in the case of Lot; and so, on the present occasion. After a continuance of some time, the good man died, leaving a widow, with her control of the continuance of some time, the good man died, leaving a widow, with her claws sons, in a strange land. Here, however, the Lord provided for them. Though the poor woman had to morn; the loss of an affectionate husband, she blad confort in her sons; who, soon sient feeling? If so, it is no wonder sould be a supplied to the control of t and "love is the fulfilling of the law" and "love is the fulfilling of the law" and not, on the present occasion. After of this aged widow for these her daughters of some time, the good man died, leaving a widow, with her trans in affliction; and we wonder not to man died, leaving a widow, with her trans in affliction; and we wonder not to car them saying. "Sarely, we will rever some in a strange land. Here, however, the Lord provided for them. The base of an affectionate husband, also had been made to the ment of the poor woman had to morm the loss of an affectionate husband, also had been made to the ment of homb." It is a matter of lab mentation that they had not religion enough to inhee them to select companions so intimate from among their own kindred: but the good hand of God was pleased in this case to overrule the event for good. Ruth's marrying an Israelite led to her conversion to God; but let not this be considered and encouragement for "the sons of God" to the laughters of men." for and returned; but Ruth possessed a regard to her that was more than narrying an Israelite led to her conversion to God, but let not this be considered and encouragement for "the sons of God" to run counter to his positive commands, in taking to themselves "wives of the daughters of men." for lat it be recollected, that her conversion was never made manifest till after the death of her husband; and, probably, it was not the affectionate exposition of her partner, but his death, said, Entreat me not to leave thee, or late full late of the human heart, and its liability of the

in connexion with the holy life, the conversation and the prayers of Nao-mi, which brought her ultimately to More thou belgest, I will dog; and Gol. The marriage of her sons after the proper is the conversation of the conversa to return from following after thee; for whither thou goest, I will go; and where thou bedgest, I will lodge; thy people shall be my people, and thy tool my timit; where thou diest, will I die, and there will I be buried; the Lord do so to me and more also, if aught but death part thee and me." How decided her conduct! How evil 10w decided her conduct! How evil dent a proof of attachment, not merely to her person, but to her religion! And to her person, but to her religion! And
oh! with what joy must Naoni have
been filled, when she discovered the
genuine conversion of her daughter-inlaw! Will the reader tavor me with
his attention, while I attempt to inveshis attention, while I attempt to inves-tigate the principles on which the de-termination of Ruth was founded—ex-plain the import of the determination and arge some motives to induce him to adopt it as his own?

Let us, then, investigate the princi-les on which the determination of Ruth was founded. It is scarcely necessary to remark, that this resolution exhibits a change of heart; for however amisthe may be the manners of a person, hower generous his natural disposition, or however polished his education, yet does there exist in the soil no real re-gard to the religion of the Bible, till it gard to the religion of the Bible, till it has been renewed by the grace of God. This grace led Rath to the determina-tion before as, which was founded on faith in Divine revelation. She had been educated a heathen, in a land whose inhabitants knew not the true find. But perhaps her deceased hus-hand, and certainty her pious mother indaw had westblete to hear the truths of the religion of Israel, and directed her attention to that great Messiah to whom the types and sacrifices all poin-ted, and "direction". Enlightened by the Suiri to God, she fully credi-ty the Suiri to God, she fully credited, and "the testimony of whom was the spirit of prophecy." Enlightened by the Spirit of God, she fully credi-ed the truths of his word; and, con-vinced at once of the vanity of the world, and of the infinite superiority of the religion founded on "the oracles or the rengion founded on "the oracles of God", she abandoned her own country, her people, and her profession of idolatry, and determined hence forth to rank with the people of the God of heaven.

This resolution was founded, too, on This resolution was founded, too, on holy love. Tene religion, whether it be considered in its nature, its origes, or its effects, may be summed up in this one word—Love. Its great author, "God, is love." Its design is, to make us, like our Maker, full of love; and "love is the fulfilling of the law." It that she have to Above to Above to Had she

ngnt, necessee they near the image of the win, comnorced in the day of trait, a supposing we should, with the Saxiour; they are nursuing the Divide glory—they are traveling to that happy world, where they hope to reside with the powers of darkness, and helpfor ever with Jesus. Thus, loving the people of God, "Ruth clave to Naomi. her companions.

religious intercourse. While the per worldling disdains the thought of than to learn; but when humbled by peetability and happiness.

The determination implies, the crime-ciation of idolary, "City God shall and are blessings to all around you.

It has you will increase the happiness of your pions grown; she had been as customed to box the kine before dumb idols; but having now here the manyle the fally of this worship, she dedicated her service to the God of I-rach. Perhaps may reader imagines that there exists

I have no greater joy than to Some who have prayerfully sought to walk in followship with hear that my children walk in the Som of God, and to serve him in his hear that my children walk in the service of the goal of the

to make the greatest mistakes, we which we are by no means auxious to not thin giority Jeanouth, is in a state it might seem, the highest endowment. Buth once thought that happiness was into with the people of God. If we adshould wonder that you can reject to them, we also now in the people of God. If we adRuth once thought that happiness was ion with the people of God. If we adRuth once thought that happiness was ion with the people of God. If we adreceive the found in the world: but she after to them, we she also there is the control of the control of the control of Ruth
only in religion. Here are solid pleasures! Here are durable riches! Here
are unfading honors! This she saw,
with trails from the Church. Notsured resplicitly the present world happiness on who possesses then,
are unfading honors! This she saw,
with resplicitly the present when the control of the Ruth
of the declaration of the Ruth
honor; is the declaration of the Ruth
when the declaration of the Ruth
honor; is the declaration of the Ruth
honor is the present honor in the Ruth
honor is the declaration of God. She was influenced by lave to the people of Jchovath. One of the first and clearest evidences of our results of the people of Jchovath of is attachment to his people, because they belong to him. We see them as "the excellent of the month of the people of Jchovath we are the strength of the people of Jchovath we are the people them as "the excellent of the Among the people of Jehovah we are 15° in them we place "all our de instructed in the knowledge of the Department of the people of Jehovah we are 25° because they bear the image of vine will, comfortal to a significant of the people of Jehovah we are 15° in the people of Jehovah we are 15° in the people of Jehovah we will be a significant of the people of Jehovah we will be a significant of the people of Jehovah we will be a significant of the people of Jehovah we will be a significant of the people of Jehovah we will be a significant of the people of Jehovah we will be a significant of the people of Jehovah we will be a significant of the people of Jehovah we will be a significant of the people of Jehovah we are 15° in them we place "all of the people of Jehovah we are 15° in them we place "all of the people of Jehovah we are 15° in the 15° in the people of Jehovah we are 15° in the 15° in de instructed in the knowledge of the Di-tor vine will, comforted in the day of trial, 9i. reproved and admonished in the hour of the will conforted in the day of trial, 9ii. reproved and admonished in the hour of lower with conforted in the hour of lower with conforted in the hour of lower with conforted in the day of trial, 9ii. reproved and admonished in the hour of lower with conforted in the hour of lower with conforted in the hour of lower with conforted in the day of trial, 9ii. reproved and admonished in the hour of lower with conforted in the day of trial, 9ii. reproved and admonished in the hour of lower with conforted in the day of trial, 9ii. reproved and admonished in the hour of lower with conforted in the day of trial, 9ii. reproved and admonished in the hour of lower with conforted in the hour lower with the history of lower with the history loving the ed forward in the way to heaven.

Not less does the determination im ad resolved to adopt holy people as ply an entire devotedness to the work r companions.
Equally apparent is it, that she was ion which is breathed in the language belt to this determination by genuine of Ruth, but of entire consecration to humility, and a sense of her need of the cause she had esponsed. There is an object the people of God have to promote; a spirit they have to exhibit duties they have to discharge; and and associated with the people of delto and the second second with the people of delto and the second secon righteons, know that neury advantages ; and as such she embraced it and desired it from a connexion with them; charged its daties. Such a line of contand, therefore, they say, like Ruth-defined in the contained to my read-enting special better evidence of genuing; these law to make them to adopt the determinations. rsi on, then a deep conviction of mination as their own. We are sway conversing and of our need of in- ed in our decisions on important mat-struction in the way to heaven. There ters by what appears to us the greatest streption in the way to heaven. There are some persons, who having received are some persons, who having received at clearly superior to many by sible good, then, may be urged why whom they are surrounded, feel a pit of colony independence, and independence to the service of God; as it themselves printfied to teach, rather will most entirely promote your results. Resolving man to rearry, one with numerical by pectability and mappiness. Resolving religion, they discover their ignorance, on a minor with the people of God, you in lare ready to ask even the weakest will be most effectually freed from the Christian for ackiev and encourage company of the vile and abandoued ment. In other things, perhaps, Ruth The dramkard and the swearer, the neight know more than her mothering should be declared and the whoremore the leading of the lead

has in entropy to she felt Namm's with the long list of guitty crimmon, and chality; the had discovered her; will keep at a distance from you, and one routh). The not discovered net will keep at a distance from you, and "Timents of wordly success? It is consent Satan, and the states of the world, and wisked to a high returnments of the world, and wisked to a high intercents to disince ordinances, from a steadies sary, to surround the worstip of God, with an agod bely ver, who was "not with an agod bely ver, who was "not with an agod bely ver, who was "not with the people of God, from committee expedients of worldly policy; to with an agod bell ver, who was "not with the people of God, from communication of the second of the

my render imagines that there exists must retail my children walk in the solution of the present necessity to chert persons are the lappiness of the good at the solution of t etry; but, ans: do not too many set round him becoming decided for the those who are reputed wise. See, their hearts on the would, and give up cause of religion. For you the pions their best affections to its pursuits and the its pleasures? I not the creature often affectionate minister, often pray.

say, "whose god is their belly?" These does not seek that the product of the prod

ty; and thousands beside Ruth have glory in his presence." "Where is

It endless happiness secures, And frees from endless death!

Godliness is profitable for all things, having the promise of the life that now

In closing this article, we remark: There is How amiable was the character of Na-

Separation from the World.

The condition of the true services of C

The followers of Jesus of Nazaretl right be expected to know that it is of by the energies, activities, of the natural man, and that it i not by the wisdom, resources, and i thuences of the world, that their mission and the glory of his name can be pro moted. Vet who that regards the tru blicets of the church's existence here can see without pain and humilation churches are falling back upon these and, above all, God himself bestow on the first of the bright of the strength of the strength

phospires? Is not the creature often affectionate numster, often pray. Of our rom access to men, exerting pray void more than the Creator? Are let them not pray in vain, but give up void more than the Creator? Are let them not pray in vain, but give up for many, of whom Paul would by ourselves to the service of your Creator and its first hells? These are the state of the service of your Creator and the first hells? These are the service of your Creator and y

to make the greatest mistakes, we which we are by no means auxious to not thus glorify Jehovah, is in a state transent to eminent service, in which Where is the scribe? is the disputer of this world? He not God made foolish the wisdom this world !" The lesson is impressively taught

> tians, mighty in word and de-acknowledged as the son of Pharao aeknowledged as the son of Pharadal daughter, in the height of renown the court of Egyyt, with one foot the step of its throne, and all the pow of present glory within his gras-There, men would have thought, w nnequaled advantages for the service God and the relief of his oppress people. The spirit of expediency w would have regarded it as worse t folly to relinquish all this to take folly to relinquish all this to take 19 with his brethren, or at least we, have deemed it a wiser love to ha used the power of Pharaoh's scept on their behalf. The spiendor and fluence of his position would have so ared the confidence of the Isracitic and in the wise use of his power, night have benefited the oppresso the same time that he emancipated oppressed. So it seemed to sense; by faith Moses, when he was com-years, refused to be called the so Phyraol's daughter choosing rath suffer affliction with the people of G The first step toward his destined o was separation from that which; to world, must have seemed the is means of securing his object.

When he had renounced the nam Pharaoli's daughter, and its accorould conclude that a mau so en at that period of his life, with all claims which such a sacrifice gave ipon the gratitude and confidence brethren, was the very that the very time, to lead then liberty. Moses himself seems to h by Pharaoh, the favorite of a cour a facitive in Midian—the emancipa of Israel is feeding a flock in the erness. Now worldly wisdom taunt him with folly, and proba Moses himself had many misgivi when he saw in what his course Some, who perceive the evil, shrink for the time being, ended. But it court of Pharaoh, that God traine

color and a leader for his people. Forty years were spent in the gifts which man would regard as scutial to the character o pater, leader, and legislator of a natio And now behold him at the burni bush. The vigor of youth is spethe fire of natural ambition is ext guished; he has reached the four-se years of which he has sung-"Yet their strength labor and sorrow."; the wisdom of Egypt has been unlearne

and was made in the world had takes of leavenly joy? The watchful and the control of a little world had takes of leavenly joy? The watchful and became obedient to any purposes of God and man, that clinical and became and the control and t

was then, and only then, that 'God his words. Then we would have life move on smoothsith thee." And thus in deepest humsith thee." And thus in deepest humchosen servants, and prepares them to
We cannot answer, but have only to
say, in all service and success: "Yet believe our Father's word, and be
and it, but the grace of God that was happy.

If we would have life move on smoothif we would have life move on smoothif we would have life move on smoothif we must had be a friend we
to entry the word of the
to entry the would have life move on smoothing to must have learn to bear and forto entry the would have life move on smoothing to must have been and forto entry the would have life move on smoothing to must have learn to bear and forto entry the would have life move on smoothing to must have learn to bear and forto entry the would have life move on smoothing to must have been a first word and the
the would have life move on smoothing to must have been a first word and the
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the would have life move on smoothing to must have been and forthe would have life move on smoothing to must have been a first word and forthe would have life move on smoothing to must have been and forthe would have life move on smoothing to must have been a first word and forthe would have life move on smoothing to must have been a first word and the word have life move on smoothing to must have been a first word and the word have life move on smoothing to must have been and the word have life move on the second h

de himself, and let God appear.

We close with an important suggesion by one who spoke from experience: The preparation for active service is secret with God; in learning to now ourselves in communion with him. ere the battle is really fought. Powfor active service is acquired not in ctive service, but in intercourse with od in secret."—The Witness.

Wings or Weights

Hebrews 12 is so precious that my Hebrews 12 is so presents there. "Lay-g aside every weight." Oh! then ow easily and joyfully could we"run." weights" will cause us.
Gifts, physical, intellectual and spirit-

choose. ing it, or of producing untold sufal corruption is the corruption of those words have stirred to their immost for temptation: and, therefore, to a ske the richest gifts of our ever lorse and the state of the earth; "flet this mind be used to the earth; "flet this mind be used to the state of the earth; "flet this mind be used to the state of the earth; "flet this mind be used to the state of the earth; "flet this mind be used to the total the state of the earth; "flet this mind be used to the total the state of the ing Father, and make them weights to

y people, the children of Isaac, ont the confidence of an ansolution in the confidence of an ansolution of the confidence of the conf

ocarry all before him, "supposed that Jesus, conscious that his gracious blood is brethren would have understood has made you pure, and does your that God by his hand would de heart respond to the desire to lay as recognition may soon come, and, in the use, and irreparable when it is past. ligher them. But forty gers later, if de every weight? Oh! then, rejoice, when Got had actually called him to a spring spring on the Later and self-gliart, he had been so eager to cuter, glether for your good. Most wonderby bowle shrinks back it conscious in it littly real-flight. how he shrinks back in conscious in-inflicted; i., Who am I, that I should, bring forth the children of Israel?" It was then, and only then, that G dd the goodness and inhounded love of could say: "Certainly I will be him who made it. "All things"—no

say, in all service and success:

| Angle | An Interior."

Robert Hall, himself a striking intance of the utter powerlessness of the
stance of the utter powerlessne and boundless love to the sinner?

-Friend of Virtue.

Reading Philippians at Philippi.

Before leaving the scene, I sat down upon one of the prostrate columus and read the Epistle to the Philippians. The recollections, the place, the circumstances, brought home to me the contents with new vividness and powcr. I had just traversed the road by which Paul and his associates approached the city. The gateway where they entered was within sight. I could hear we easily and joyfully could we'ran." the rushing of the stream upon the bank trace these weights, and how hall they be laid aside? Every Christ-name of Jesus, and rejoieed over his shall they be fail assile: Every Christian and has his own, and probably no two find the same equally burdensome. One Pather gives us blessings—eings along which Epaphroditus, the bearer to assist our neward flight to him, but through sin, change them to apostle from his cell at Rome. eights." The more precious the gift, silent Stadium lay before me on the greater the curse it becomes, if its hill-side, of which his illustration reent the usings might have made for to them his own example for imitation the greater the degradation the greater the degradation the which is a constant of the major the imperishable erown, which is a constant of the major than the constant of the major than the constant of the constan The greater the minded the Philippians, as he held up which is to reward the Christian victor. Within the space under my eye must are all vivigs or verights—just as have stood the house where the first choose. The gratification of our disciples were gathered for worship sire for food is an enjoyment essented to the prolongation of physical life, of the mounds around me may have Notes on Enhesians 4 : 2. it is often made the means of short- been the ruins of the prison which reor of producing intold suf-The marriage relation, that Silas, and which the earthquake shook t sacred of earthly ties, when wise- to its foundations. I thought espe sat sacred of earthly ties, when wise-of and truly enjoyed, may, neverthe-ess, become the source of the deepest horading misery. The first time, and of the myr-here for the first time, and of the myr-ner whose souls Another has said that the most dread-iads since that moment whose souls corruption is the corruption of those words have stirred to their inmost for temptation: and, therefore, to a

it; after the pride and energy of higher above every dening thing of took upon him the form of a servant, less importantly. Idleness, according flosh had been subdued, and he carth, getting new and sweeter fore, and was made in the likeness of men; to Seneca, is the "burial of a living ngitt and impetatous zeal, like many mone, and being hindered never.

Add of God since, who has thought My dear readers, are you looking to could not, under such circumstances, Idleness is the greatest prodigality in

Bear and Forbear

ard, and Schwartz, and Elloft, and those God. Listen to the loving voice of ing; an unsated temper; a constant in every age who have had the great-jesus, who asks you to be his, that he st success in turning men to right-may make you with himself, an heir look, the temper or the unanner; a consenses, have been the first to declare of his Father's love. You commend yow cloudy and dissatisfied—your cousness, have been used in the to declared on the that they were nothing; that they and admire the benevolence which can merely planted and watered, but that it was God who gave the increase."

The place of the aervant of God is to and bestow upon it a parent's tender and patient care, and can you be under the control of the servant of God is to an an an and bestow upon it a parent's tender and patient care, and can you be under the control of the servant of God is to a description of t and patient care, and can you be un-moved by God's infinite condescension and quiet virtues as meckness and forbearance that the hanniness and usefulness of life consist, brilliant eloquence, in splendid talent or illustrious deeds that shall send the name to future times. It is the bubbling spring which flows gently; the little ow, and which runs along day and night by the farm house that is useful rather than the swollen flood or the roaring cataract. Niagara excites our power and greatness of God there, as "pours it from his hollow hand." But one Niagara is enough for a cont inent or a world : while that same world needs thousands and tens of thousands of silver fountains and centle flowing rivulets which shall water every farm, and every meadow and every garden, and that shall flow on every every night with their gentle and quiet beauty. So with the acts of our lives. It is not by great deeds only, like those of Howard—not by great sufferings only, like those of the martyrs—that good is to be done; it is by the daily and quiet virtues of life—the Christian temper, the meek forbearance, the wife, the father, the mother, the brother, the sister, the friend, neighbor,—that good is to be done; and in this all may be useful.—Barnes'

Defense against Idleness.

So long as idleness is quite shut out from our lives, all the sins of wanton-ness, softness and effeminacy are prevented, and there is but little room left nce, and the impudence of a rest- can you discern here? Stop a mon

Soon and for Ever.

Soon and for ever! The promise we trust; Though "ashes to ashes, And dust unto dust." Soon and for over Our union shall be Made perfect, our glorious Radaomer in thee

When the sins and the sorrows Of time shall be o'er. Its panes and its partines Remembered no more: When life cannot fail. And when death cannot sever Christians with Christ shall be Soon and for ever

Soon and for ever The breaking of day Shall drive all the night-clouds Of sorrow away. Soon and for ever We'll see as we're seen, And learn the deep meaning Of things that have been,

When fightings without us, And fears from within. Shall weary no more In the warfare of sin; Where tears and where fears And where death shall be never. Christians with Christ shall be Soon and for ever.

Soon and for ever The work shall be done. The warfare accomplished. The victory won. Soon and for ever The soldier lays down His sword for a harp, And his cross for a crown,

Then droop not in sorrow. Despond not in fear, A glorious to-morrow Is brightening and near. When-blessed reward Of each faithful endeavor! Christians with Christ shall be Soon and for ever.

Cross of Christ borne by Simon.

LUKE XXIII. 26.

D 1 1 1 200

"And as they led him away, they laid hold upon one Simon, a Cyrenian, o coming out of the country, and on him they laid the cross, that he might bear, it after Jesus." What can be more purely accidental? What Pro

prephet them:

this year thon shalt die.'

to confide in?

the stake of death.

day; and this year will be of the same

both in the human constitutions and in the world without, will exist and operate in

this year as well as in the last. This year

you may die; for thousands of others will

This year you may die, though you are

put off till another year, that you may ac-

This year you may die, though you are not prepared for it. When death shows

am not ready.' Though the consequence of your dying unprepared will be your ever-

asting ruin, yet that dreadful considera-

tion will have no weight to delay the exe-

This year you may die, though you de-

cution.

kind with the last: the duration of mor-tals; a time to die. The causes of death

him. Every one knows that this pe-culiar phraseology is grounded on the manner of execution by the cross, and is an allusion to the circumstance of Christ's carrying his own cross, and of Simon's substitution on the occasion here referred to. By taking of the cross and following after Jesus, there is an allusion to the taking np of Christ's cross by Simon, who thus followed his Muster to the place of execu-In this way of speaking, Christ includes all the labors, difficulties, reproaches, trials, and persecutions, fore them. They must in turn bear such things for him, going after him; and thus they take up their cross and follow him. So far none will But what has this to do with Provi-A great deal. Let it be obwas prospective in its allusion. The It was still future till the time of tations. his death. Christ, then, used the phraseology from his foreknowledge of the way. Here, then, is the riovidence. At the particular time in which or had he come a few minutes sooner, or a few minutes later, the reference of the language of Christ would have wanted the ground on which it was to rest. Besides, when they met Simon, what excited the thought to make him things recorded in Scripture are calculated to give edification to the man of give editionation to the man or silicon is consistent with the serious of any other futurity. And it is not only solate of crucifistion. like Christon is described by the probable of the feet of the disciples, is and carrying it after Jesus, when led to the place of crucifixion, like Christ's washing of the feet of the disciples, is this year. Yes, it is highly probable, that if some prophet, like Jeremiah, should rials of the Christian for Christ's sake itself many may never be called to bear Perhans as a matter carry their own cross to the place of called written, This year thou shalt enjoy a series at all to suffer death. But taking up of prosperity, to try if the goodness of God the cross refers to all trials for Christ's will lead thee to rependance. Others might sake; and every Christian must take read this melancholy line, 'This year shall up his cross and follow Jesus. None be to thee a series of afflictious; this year f the people of Christ, who live any time in the world after they are called the kind save and collists and their trials in proportion to their strength. This shows the great importance of right views of the inspiration of the Scriptures. Many tell us that inspiration cannot be necessary in hisany term use training and the decree, This year thy stubborn spirit, after facts known to the narrator to the facts known to the narrator to the facts known to the narrator to the facts known to the narrator to bout since and in that case we would not since, and in that case we would not show the despised Gospel of Christ. This year shall thou be born a child of countries which the day to the despised Gospel of Christ. God, and an heir of happiness, which the revolution of years shall never, never terminate. O happy and glorous event! But, had the historian been left to himself, he might have omitted the fact ahave wanted the very foundation on minate, which one of the most commonly re-peated saying of Jesus was grounded, the secrets of heaven for any thoughtless They who have loose notions of inspirations are not in the tract in which they can make discoveries in the word they can make discoveries in the word of God. They read it as a common book. It should be read as being, eve-interest, and which, if like the preceding, ry line of it, God's book. The savage wonders at the process of the man of and presumptuous security! Others per

by our Lord, and urged on those about examines the earth.—History of Prov-

Selected for the "Herald of Truth" "This year thou shalt die."

Ter 28 . 16

The following is an extract from a ser-mon preached by Samuel Davis, on the 1st of January, 1761. The author himself

died the 4th of February following.

"While we are entering upon the threshold of a new year, it may be proper proaches, trials, and persecutions, old of a new year, a may be which his people are to bear after him for his sake. He bore sufferings and shaunc himself first for them, going be pen to us this year, that we may be prepared to meet them. Future contingencies rance is as agreeable to our present state dispute. and as conducive to our improvement and happiness, as our knowledge of the things which it concerns us to know. But though served that the declaration of Jesus, we cannot predict to ourselves the partieu repeatedly made in this phraseology, lar events that may befall us, yet the events of life in general, in a vague inde-terminate view, are net so contingent and the phraseology is grounded, had not unknowable as to leave no room for rahappened at the time when Jesus used tional suppositions, and probable expectional suppositions, and probable expe There are certain events which regularly happen to us every year, and herefore we may expect them this year what was to take place at his death, There are others, that sometimes occur in with respect to the circumstance of his the compass of a year, and sometimes do carrying his ewn cross, and of Sinon's being met on the way to the place of afflictions of life; of these we should be execution, and his being compelled to apprehensive, and prepare for them. And carry the cross for the remainder of there are events which we know are before us, and we are sure they will occur, but at what particular time they will happen, this phraseology could have its refer- whether this year or next, whether this cace accomplished. Sinon chanced to the coming out of the country, and hep-pened to meet the party who led Jesus. be coming out of the country, and nap-pened to neet the party who led Jesus to the cracifixion. Had he not come, is as certain as that we now live; but the lour or year when, is kindly and wisely concealed from us, that we may be always readly and stand in the posture of constant vigilant expectation; that we may not be surprised But certainly it becomes us to carry the cross? Was not this provi-dential? Here we see that the most of this event happening this year, and rea effect seriously upon the mere possibility easual things are under providential direction; and that the most trifling neuces that result from this supposition. The mere possibility of this may justly affect us more than the certain expectation

open to us the book of the divine decrees,

sentence, and the time of its execution fix-

and impenitent sinner among us! And that the decree will bring it forth this

one or the other of us would there see our

Thus saith the Lord—This year theu

lay your preparation, and put it off to some future time. You may fix upon the next year, or the decline of life, as the season There some of us would find it for religion; but that time may never be Have hopes sprung up of immortal birth, at your disposal. Others may live to see it, but you may be inguifed in the bound.

Are we farther on our pilgrim way, will lead thee to repentance. Others might less ocean of eternity before it arrives, and Nearer the land of unclouded day thou shalt lose thy dearest earthly support and comfort; this year thou shalt pine ayour time for preparation may be over for Into year you may arry, another unwilling to admit this thought. Death does not slacken his pace towards you, be-Father's rod will reduce thee to thy duty. Others, I hope, would read the gracious decree, 'This year thy stubborn spirit, after

This year you may die, though you may strongly hope the contrary, and flatter yourself with the expectation of a length of

years. You will not perhaps admit the thought of a short, abortive life; but notwithstanding this, you may be a lifeless the life God gave seems buried because corpse before this year finishes its revolu of the load of earthliness above. There

and consider the matter a little more attentively. Jesus himself said, "He are to make discoveries. Such a saverable may be a solution of that taketh not his cross, and followeth age in the things of God is the man case to strive with thee; this year I will admost unprecedented thing that not same declaration is repeatedly made in the way in which the philosopher and wave air my wrath thou abalt not enter the rinto my rest." O dismal sentence is det by examines the carett.—History of Prosterior in the way in which the philosopher and wave air my wrath thou abalt not enter the rinto my rest." O dismal sentence is det by examines the carett.—History of Prosterior in the way in which the philosopher and wave air my wrath thou abalt not enter the rinto my rest." O dismal sentence is det by examines the carett.—History of Prosterior in the way in which the philosopher and wave air my wrath thou abalt not enter the rinto my rest." O dismal sentence is det by examines the carett.—History of Prosterior in the way in which the philosopher and wave air my wrath thou abalt not enter the rinto my rest." O dismal sentence is det by examines the carett.—History of Prosterior in the work of the carettee and the carettee and the wave of the carettee and the carettee a and swear in my wrant thou shall not en-ter into my rest. O dismal sentenced.

None can equal it in terror but one, and that is, Depart from me, ye cursed into eversating fire? and the former is an infallible presage of the latter. Others (Oh! bility, this alarming probability, 'This year let cur souls dwell upon the thought!) I may die.' would probably find the doom of the false And who And what, if I should? Surely you may

Hananiah pronounced against be startled at this question: for O! the Thus saith the Lord, Behold, I surprising change! O! the important content thee from off the face of the carth; will cost thee from off the face of the earth:

Oh let the possibility suggested in my This year you may die, for your life is text have due vear I may die. text have due weight with you; This

have no assurance of another year, another day, or even another moment.

This year you may die, because thousands have died since the last new-year's

But perhaps some of you may be inverting this consideration, and whispering to yourselves, 'This year I may not die,' and therefore there is no immediate necesand therefore there is no immediate neces-sity of preparation for death. But what if you should not die this year, if you still delay the great work, for which your time is given you? Alas! if you persist in this, one would think it can give you but little pleasure, whether you die this year or not What end will your life answer, but to add die: it is certain they will, and why may not you? What peculiar security have you ment? What safety can another year af confide in?

This year you may die, though you are

What valuable end do you intend to ansyoung; for the regions of the dead have wer in future life! What! in offending been crowded with persons of your age; your God! abusing his mercies! neglecting and no age is the least security against the precious seasons of grace! hardening yourselves more and more in impenitence the stake of death.

This year you may die, though you are rousely since the state of the research with an or in health and vigor, and your constitution seems to promise a long life; for white to live for such horid, preposterous or white to live for such horid, preposterous thousands of such will be hurried into the purposes as these? Can you thousands of such will be flurried into the purposes as these? Can you wish for another year, with these views? Could you in years past. The principles of death many be even now within you, notwithstant, though you should not dile this year? ding the seeming firmness of your consti-tution; and you may be a pale, cold, life-or from the punishment of a missipent life! tutton; and you may be a put.

Ress copress sooner than the invalid whose copressioner that the invalid whose discount in this will only render you a greater criminal, and a more miserable greater criminal, and a more miserable greater criminal. this will only render you a wretch in eternity. One year of sinning will make a dreadful addition to your acfull of business, though you have projected many schemes, which it may be the

Therefore conclude, every one for him work of years to execute, and which afford you many bright and flattering prospects. Death will not consult your leisure, nor be ther I die this year, or not; but the conducimportant point is, that I make a good use of my future time, whether it be longer or complish your designs. Thousands have died before you, and will die this year ashorter.' This, my brethren, is the only midst their golden prospects, and while way to secure a happy new-year: a year spinning out their eternal schemes. And what has happened to them may happen eternity.

The New Year.

you his warrant under the great seal of Heaven, it will be no excuse to plead, 'I Another year has vanished away Like the rising mist of early day Minute by minute it rippled on. Minute by minute the year has gone

> What report has it borne to heaven? Earnest prayer for sins forgiven ? The meek resolve, and the secret sigh For grace and inward purity? live to see Our sandals freed from the dust of earth ?

We all have changed since the year was new This year you may die, though you are Our heart-skies have lost their depth of blue does not slacken his pace towards you, because you hate him, and are afraid of his approach. Your not realizing your latter end as near, does not remove it to a greater distance. Think of it or not, you must die: your want of thought can be no defence; and you know not how soon you may feel what you cannot bear to think of.

And find in the good that crowns the new year. This year, you may feel what you cannot bear to think of.

"Hearts grow cold with care, and tion.

This it appears very possible, that one world alone, while they crowd upon us or the other of as may die this year. Nay, —in church, in prayer, and when we

THE HERALD OF TRUTH.

Glory in Tribulation.

Romans 5: 3, 4.—But we glory i tribulations also; knowing that tr lation worketh patience; and patier experience; and experience, hope."

The doctrine involved in the text-Dear Brother John F. Funk: — It is alone through the mercy and goodness of God that I am permitted to take up my pen to drop a few lines to you and the readers of the Herald, to give a neither understood nor generally believed by the world, because contrary to natural experience.
Sencea came nearer to the light of
Christianity than many of our modern
philosophers, when he announced to
the Pagan world, that there was "no to natural experience.

s the grand and glorious secret of the

brief account of my recent trip to Pennsylvania. I feel myself under obligations to many of my beloved brethquested me to write to them, when I arrive home. And since it has been the Lord's will to bless me with health one more unhappy than he who feels no adversity." He uttered more truth and to permit me to land at home safe, I now avail myself of the opportunity. afforded by the Herald to write to of them through its columns. With religion of Christ, which has given to it its sublime character—the crowning element which distinguishes it from all charches. I wish unto all the brethren and sisters in Christ the rich grace and mercy of God and the love of Jesus Christ and the communion of the Holy

read God's Word. But where the will

read God's Word. But where the will is steaffast and sin resolutely withstood, the true life springs forth again as the earthly tabernacle decays. Old
age is a blessed time. It gives us leisure to put off our earthly garments
one by one and dress ourselves for
heaven."—Experience of Life.

Correspondence.

A Journey to Pennsylvania.

Waynesboro, Va., Dec. 10, '65,

Dear Brother John F. Funk : - It is

For the "Herald of Truth "

Spirit, Amen. Tleft home in company with Bro Abraham Kindig, on the 3d of November, and on the next day by noon we reached Porter Sideling, in York County, Pa., where we met the brothally grow and mature under them.
"As vines bear the better fer bleeding." er's, in Adams County. On the 5th, we attended a searamental meeting, at which we enjoyed ourselves very much. On the 6th we attended a meeting in York County, near Hanover, and from there I was taken by old Brother Hostetter inhis carriage to his houses. "As the Bear the batter for bleeding, so is the Christian richer and stronger for his afflictions. "God afflicts us for our profit, that we might be partakers of this holiness." And "the school of from there I was taken by old Brother 1889; knowing that tribulation work-lbustetier in its carriage to his house. On jeth patience; and patience, experience; the 7th, we had meeting at his church, the next day atGarber's Meeting house of God, as used here, no doubt is and on the 9th at Coderous Church, uneant, what God will bestow on ns. At all these places, we met many kind and beloved brothron and sisters in the Lord, who treated us with great kind-ness and Christian fellowship. Taking apostle refers as dignity and glory, which will be conferred upon the releave of them on the 10th, we crossed deemed, when all triumph over pas-sion, sorrow, and sin shall have been leave of them on the numb, the Susquehanna at Columbia, and sion, sorrow, and sin sman mercane to Bro. John K. Brubaeher, in this rejoices the soul. The same continuous of the susquehand the soul in grant of the soul in Laneaser consequence of the properties of the first separate level days and attended mine seekings. I trilly rejoiced to meet so many kind and beloved brethren and sisters in Christ. I felt as though I sons, but the first words of our text turn our mind to the comforting truth that I received from the beloved breththat I received from the deroved order rea and sisters. From there I purpose ed to visit the aged brother Jacob Snyder, in Huntington Co., Pa. But old praises God for large blessings of old praises God for large blessings of Snyager, in Huntington Oo., Fa. Butt of my sorrow, upon arriving there, I a temporal kind or for freedom from ing friend allen asleep thin Jesus on Monday morning, the 18th of November, whilst I arrived there on the sake of the discipline and sanctito Bro. Jacob Grabill's, in Junia-glory in tribulations also; knowing ta County, and attended meeting with them on the 23d, they being very kind and glad for my visit. On the property of the seem on the 23d, they being very kind and glad for my visit. On the 24th, I is a delight, and matter of rejoieur. Carristian Munawa's, and how to the contribution of the contribu We rejoice therefore, says Paul, not only in hope—in the direct results which justification brings—the immediate effect which religion itself Christian Mumaw's, and had meeting on the following day at Strickler's

moments of the believer! And with towards the brethern. Oh, let us manwhat a strange sympathy and joy do ifest a spirit of love, let us forgive from we witness, the last trimmphant rejoicings of the dying believer, upon whose face seems to rest the shining of that glory only fully realized at God's right land. For there only at the close of sufficient for our instantial lind.

one adversity." He uttered more truth indeed than he understood. For this An Appeal to the Readers of the For the " Herald of Truth."

Herald The second year has now rolled a round since the "Herald of Truth" element which distinguishes it from all other religions. Not only does the religion of the cross afford happiness in ordinary times, but produces peace and joy under the most distressing trial and affiction. Instead of depressing truth lave been faithfully set before and plottine the most discussing that and affliction. Instead of depressing truth have been faithfully set before truth have been faithfully set before pairing confidence in God, they active to cternal salvation, and warred us of the dangerous way to eternal ruin. Of- refuse to conform to the above injune-ten has it pointed us to the Lamb of tion of the apostle and wear caps and you lend your aid to supply the Herald obedience is just as easy, and much with such truths as may be profitable and edifying to its readers; for, as Christ, or are your beare all to follow a faithful measurement. theam, what God will bestow on its, it usually means splendor, maguing the usually means splendor, maguin ficcuce, and honor, and to which the hopother refers as dignity and glory, we may contribute to it. I think that the better part, and sat down at the we may controve to it. I think that the better part, and sat down at the through the Herald a wide door is feet of Jesus, to learn true wisdom and opened by which we can spread the obedience of him, rather than to be trifth abroad among men, and this opportunity should not be Those brethren, therefore, that are gif-ted with talents for writing, should not be eareless or indifferent: for the onportunity to do goed in this world w not last for ever Let us then work. while it is day; for the night councth when no man can work. Let us strive freely to contribute articles of interest great trial and suffering—that it not and also seek daily to enlarge the

J. M. BRENNEMAN.

of his great name. With this I close, wishing to you all a blessed New-year Let us try to be more carroact in this year to serve the Lord than we were in the past. Yours in love

JACOB HILDEBRAND.

For the Herist of Truth.

For the Herist of Truth.

As the prophets wrote, that, in all the realed; thus, in all esse of the same bousehold, branch the tribulations of the individual dissipatory in the past. Yours in love

JACOB HILDEBRAND,

For the Herist of Truth.

For the Herist of Truth.

Resident of the believer! And with the prophets with the prophets when the prophets wrote, the suffering of the believer! And with the prophets when the prophets wrote, the suffering of the believer! And with the prophets with the prophets when the prophets wrote, the suffering of the believer! And with the prophets with the prophets when the prophets wrote, the prophets wrote the prophets wrote. The prophets wrote when the prophets wrote the prophets wrote the prophets wrote the prophets wrote. The prophets wrote the prophets wrote the prophets wrote the prophets wrote the prophets wrote. The prophets wrote th glory only ruly realized at Good's right, above referred to, and we will all find land. For there only at the close of sufficient for our instruction; and let a lite chequered by sore trial, when us particularly bear in mind these Good shall unveil the soul, and unfold words, "Be ye followers of me, even as its vast powers of vision and enjoy and the vision and enjoy and e dim, does faith become sight in the soul and like Stephen, the departing and love and righteonsness, that there believer "sees the Heaven's opened be no divisions among the charges, is and the son of man standing on the right hand of God,"

J. L. L.

DAVID TYSON.

For the "Herald of Troth." To the Young Sisters.

Every man praying or prophesying; having his head covered, dishonoreth his head, but every woman that pray-eth or prophesite with her head neov-ered, dishonoreth her head; for that is even all one as if she were shaves, I Cor. 11: 4.5.

My beloved young sisters in the Lord, I write to yen, because I see in some of the smaller churches scattered through the land, there are those who they walk in lumility and obedience! Take them for an example and be not weary in well doing, but keep faithfully all the ordinances of God and the Church, and a crown of life shall be

"Lord, I design with thee to live Anew from day to day, In joys the world can never give, Nor ever take away."

DAVID TYSON

Good.—Thousands of men breathe, move, and live-pass off the stage of life-and are heard of no more. To the Young Brethren.

Nor I bessel you, brethren, by the man of our Leed Jessel Christ, that ye all speak the same thing, and that there be no divisions among your i but that ye be perfectly joined together in the same mind, and in the same jadgment, 1. Cor. 1; 10.

Why? They do not a particle of good in the world; none were blessed by them as the instrument of their redemphens on the perfectly discussed by the same jadgment, and they were not remembered more than the instrument of their redemphens of the perfectly joined together in the same jadgment, 1. Cor. 1; 10.

Yhy? They do not a particle of good in the world; none were blessed by them as the instrument of their redemphens of their redemphens of their redemphens of their redemphens of the perfectly dispersion of their redemphens of thei on the following day at Strickler's which justification brings—the imcharch. In this trip my comrade, Bro. A Kindig, was not with me, as he was visiting his relatives. On the 26th, it being Sunday, we attended meeting and misfortune. And in accordance the Bro. The control of the control of

The Lierald of Truth.

Two DEACOSA were ordained in the Carth, in Allen Co., Ohio, on Sunday, December 3d, 1865.

Bio. J. M. BRENNEMAN spent

of this city, during the past summer, built themselves a house of worship, at a cost of about \$14,000, which was dedicated on Thanksgiving day (Decbr. 7th). The meeting closed about 12 o'clock, and in less than an hour afterwards, the building caught fire, as is supposed, from some defect in the fur-

yon. May health and happiness of yon. May health and happiness be and open divisory, in most and the process through the coming year, but a bim, and will sap with bim, and he bove all may you draw nigh unto God, with me. To him that oversometh, third year of the publication of the and be faithfulful in keeping all his stat. will I grant to sit with me in my and be faithful in keeping all his stat-utes, devote yourself wholly to him and be led by his Spirit in the way of life even up ins opini in the way of am see down with my rather in His life even asting; and if this year should throne." Oh, how rich the promise of be your last on earth, may your soul God! Who will not seek these blessdeemed in heaven, begin with them the New Year of eternal glory, in the land where all is light and love, and joy and peace; and where all the saints, who have been washed and the source of the saints, who have been washed and receive blessings and bonors like these? To sup with the Lord of glory—to sit down with him in his throne, been washed and have made their robes white in the to wear the crown of life and a white blood of the Lamb, shall unite in one robe, and enjoy the companiouship of unceasing song of praise to him who saints and angels in the world of glosist upon the throne, saying, "Worthy sy, are favors so great that a poor, sin-sis the Lamb that was slain, to receive power, and riches, and wisdom, and we are in our sufful and best condition,

We are amazed a wonderful manifestations of his love He has spared our lives, while multitudes, who began the year with us, have, ere its close, been laid into the silent tomb. We enjoy health, while others are pining away on beds of sickness Our hearts are free and andisturbed, while others are afflicted lation. We rejoice, while others mourn. Our pathway has been strown with thorny pathway of sorrow and sadness, cially do we desire to impress this duty from mourn the loss of friends and kindred, and perhaps the loved one or their own household, while ours have been spared. God has given us wealth while other contend with poverty and while other contend with poverty and want — house and home and friends are ours, while others have not where to lay their heads, and noue to share or while other work, and low for the benefit of the readers of to lay their heads, and noue to share our shile others have not where to lay their heads, and noue to share our shile others have not where to lay their heads, and noue to share our shile others have not where to lay their heads, and noue to share our shile others have not where to lay their heads, and noue to share our shile others have not where to lay their heads, and noue to share our shile others have not where to lay their heads, and noue to share our shile others have not when the benefit of the readers of only to renew their own subscriptions, and mourn." flowers, while others have trod the are interesting to its readers. Espethorny pathway of sorrow and sadness. cially do we desire to impress this duty

grounds for the use of minister's horses, and cast our lot in a land where we The Free Will Bartist Society leading, and has given us still an acleatation, and has given us still an accepted time and a day of salvation, fusion would arise, if we were to give, what manner of persons ought we to place in our paper to every article that bee in all holy conversation and goddiness! How should we turn from our Who would know what we taught or wanderings and seek to follow closely what our faith was "Por if the trunser, that we may not show ourselves per give an uncertain sound, who shall et, that we may not show ourselves prepare himself for the battle?" I Corning favors, but bear in mind the words of the specific particles and the specific particles are the specific particles are the specific particles and the specific particles are the specific partic Consamed.

Omission. — In the November No., page 90, in the article, "Whence and Why an I?", in the fourth line of the second stanza, the word "sha."

why an ISP, in the fourth line of the ment of God? Or despises thou the record stanza, the word "who" was omitted. Instead of "lifwe been and are now no more," read, "Have been and who are now no more," read, "Have been and who are now no more."

New Year's Greeting.

A happy New Year to all our readers! The old year is past, the new is before us—the old is ended the new one last on earth, may your soul, to join the great throng of the reobedience, to the whole will of God power, and riches, and wisdom, and stree, than the horn and glory and bless tree, than the horn and glory and bless we have great reason to praise God and golority his name for all his good.

When we holk back over the past, we have great reason to praise God and golority his name for all his good, when we so live, that we have the as by—edified, instructed and encouraring the content of the property of the past of the property of the propert when we so live, that we have the as-surance of his blessed promises and that we are accepted of him, and then only, can we realize what is the mean-

TO OUR READERS.

ing of "A happy New Year."

We wish to encourage all our friends and east down through trial and tribu-lation. We rejoice, while others mourn. buting, from time to time articles that

Itheir trials with them, nor speak one word of comfort and consolation to their troubled minds. Well may our hearts be led to exclaim: "What shall I render to my God for all his gifts to me? Not more than others I deserve, yet God has given me more; for I have food, while others starve, or beg from door to door," With David, I am led to passe "How precious also are thy to the conclusion that he will be more. But once, or two, or three undoor to door," With David, I am led to the conclusion that he will write no food, while others starve, or beg from door to door," With David, I am led to the conclusion that he will write no food, while they are "How precious also are thy the more. But once, or two, or three undoor to door," With David, I am led to the conclusion that he will write no successful efforts, should not deter you good seed, peradventure some may the passe "How precious also are thy the man and the precious description of the precious descriptions are the precious precious them to be a successful efforts, should not deter you good seed, peradventure some may the precious description. Charke and Dark Counties, Olio, in the early part of December last. He held two meetings in each of the above named Counties.

Thomas Trowers, late of Cross Kys, Backs Co., Pa., willed \$20,000 to the Mennonite Congregation near Depletsown, for the purpose of crecting shods on the meeting house grounds for the meeting house grounds for

freely accord to him that privilege however, find that we are wrong, we must be free to acknowledge it, and turn to the right.

Much more might be said on this

reason to rejoice that God has so richly blessed our labors and prospered our work. The hearty support we have received from the brethren, and our friends in general, has far exceeded our most sanguine expectations. Inalmost every place where Mennonites are found, the paper is received as a welcome visitor, and words of eucouragement greet us from every quarter.

All these things indicate the great need there is of such a paper, and also him in his work, and tempt him to give the great desire there is in the hearts up the present duty; well knowing that e people for a purely religious lit-ire. And it also shows that they erature. not only desire to read such a paper but also that they are willing to sup-

ed. and since it is not for any worldly wandering, hated thoughts, he will not ged, and since it is not for any worldly wandering, natest thoughts, he will not object that we have assumed that great be induced to abandon the sacred responsibility of publishing a religious work. This daily irruption of the encjournal, but that we may honor and my constitutes no small part of the glorify God, and aid in building up the Church, and if possible, lead some stellar of the church, and if possible, lead some stay souls into the Redeemer's fold, "the shield of faith," and wield the glorify God, and aid in building up the Church, and if possible, lead some stray souls into the Redeemer's fold, we feel free to call upon every reader of our paper, upon every brother and sister, and every minister and teacher in the Church, to aid us, in its circulation. Let us all unite our efforts and endeavor to spread the knowledge of the stray of

even as a sower, going forth to seatter good seed, peradventure some may spring up and bring forth fruit unto eternal life.

One copy in either language, for one year \$ 1.00 For the Eng. & Ger. to the For ten copies, to one address \$ 9.00 Payable in advance.

Address all letters, &c. to John F. Funk. No. 42 S. Morgan St., Chicago, Ill.

The Spirit of Prayer.

There cannot be a greater blessing imparted than the spirit of prayer. As we cannot live naturally without air, so we cannot live spiritually without prayer; the latter is as necessary to the sonl as the former is to the body. A prayerless person lives without God in the world, and therefore he must die

without hope.

The natural heart dislikes prayer because it requires a frame of mind quite opposed to its corrupt views and To pray aright we must see one wrotchedness, we must feel our mis-ery, we must acknowledge onr guilt, pollution and helplessness, we must lie at the foot of the cross, plead in faith the merits of a crucified Saviour, rethe merits of a crucified Saviour, re-nonnee our own righteousness, suppli-cate forgiveness through the blood of Jeaus, implore the gift of the Holy Spi-rit, and pour out our souls in grateful acknowledgments for redeeming grace. Now all this is contrary to the natu-ral man; it was no small evidence, therefore, of the conversion of Saul,

when Jesus said to Ananias, "Behold

What an inestimable privilege is prayer! How precious is the throne of grace! And yet.

"What various hindrances we moet,

In coming to the mercy seat." The believer at times feels a painful backwardness in approaching the be gracious, in all the mild radiance of covenant love. Even in those happier moments, when with filial confidence he draws near the "mercy-seat," the artful enemy will endeavor every relaxation in duty is a weakening of principle.
When these assaults are violent, the

THE HERALD OF TRUTH.

A spirit of prayer implies faith in the promises of GoJ, and an carnest desire for the promised blessing. It includes waiting and hoping. "I waited patiently for the Lord," says David, "(eq. 1 without merit, without upbraiding; waited patiently for him?" and what was the happy result? "the inclined his ear unto me and heard me." O, it is a blessed state of heart, thus to wait upon the processing the proposed of the control of the control

Do you estreem Jesus precious? Do you daily day by day, as says a disciple, I am arents love you better than any one English from 1 Pet 2: 25. It left of the cross? Are you seeking to be inwardly renewed in the spirit of your mind—to be more under the influence of filial love, and filial fear? Then have of filial love, and filial fear? Then have men and gave himself for me."

Now don't you think God and your garents love you better than any one English from 1 Pet 2: 25. It left set what you ought to do? And will you not forever hereafter obey without any the Spirit, to go to this careful your peters of the spirit of your mind—to be more under the influence of filial love, and filial fear? Then have you reason to hope that a God of grace has indeed drawn you by his loving kindness, and loved you with an everlasting love.

A DISCIPLE.

A disciple is a learner, but a learner supposes a teacher. The church is pro perly a universal school, where Christs the great teacher. The word of God contains all the lessons which are in culcated in this school. But as Christ is the sum and substance of the word he is not only the teacher, but the sub ject of the lesson taught; according to that saying of his, "This is eterna and Jesus Christ, whom then hast sent." Or that of Paul. "Ye have not learned Christ, if so be ve have heard him, and have been tar him, as the truth is in Jesus." Do you ask how we can gain access to Chris to become his disciples? "Say not it thy heart, who shall ascend into heav en? that is, to bring Christ from above. Or who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy word of faith which we preach."

A genuine disciple is not only taught out of the word, but by the Spirit also. External teaching, however correct, is not sufficient; man needs internal illn mination by the Spirit. "If any man have not the Spirit of Christ, he is none of his." Not that this divine instruct or teaches any thing different from the Christ and shows them unto us. He is the Spirit of truth, and will guide the disciples into all truth. He "reproves the world of sin, of righteousness, and

of jndgment."

But what are some of the lesso learned by the disciple in this school of time. 2. Veneration for the holy Scriptures as the infallible rule to gnid our faith and practice. 3. Our ruined and condemned state — "children of wrath, even as others," dead in trespasses and sins," without hope without God in the world." 4. without God in the world." 4. He convinces the human heart, or rather gives the soul a glimpse of the indwelling sin, by which it is convinced of total depravity. Oh, what a host of evils; what a fountain of impurity; what as mass of corruption! The heart is

Again, the disciple is taught the Beauty of Holiness. Moral or spiritn-

communion with God - Alexander.

Children's Column.

The Bible.

The Bible I should venerate For age as well as worth: A volume of most ancient date, The oldest on the carth.

The Bible I should value too Because the word of God, A gift to man, divinely true, By God's great grace bestowed.

The Bible I should further prize, For I am taught therein Of Jesus and the sacrifice He offered for my sin.

The Dille I should hold more dear Than silver, or than gold; Its words my youthful days can cheer, And comfort me when old.

To nations that have none, Who in their idol worship bend To gods of wood and stone.

The Rible I should pray may be By great and small possess'd: Shall with God's Book be bless'd.

From the Sunday-School Advocat

convinces the human heart, or rather gives the soul a gliupse of the individual many on the first command and any diling of the perishing sinner to come to him for safety. The guily soul hesistates fears this invitation cannot be for one so many and the kind, entreating vice to sound to the common the fear should not with the perishing sinner to come to him for safety. The guily soul hesistates fears this invitation cannot be for one, and the kind, entreating vice is sound to the command any diling of you but no other door is open, and the kind, entreating vice is sound to the command any diling of you more than one of the perishing sinner to come to him for safety. The guily soul hesistates bound up in your obediages that the common the command any diling of you, you and when they sake the perishing sinner to come to him for safety. The guily soul hesistates fears this invitation cannot be for one mand any diling of you but so unworthy. But no other door is open, and the kind, entreating vice is study the sential to your good. Their study has a member of the Omish Church.

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**On the 27th of Novbr, in Lagrange for the death of the command any plant is sound up in your obediance is sound up in your obedian

Do not be too positive.

of heaven consists. Oh, glorious state! Oh, blessed abode! Oh, blessed abode! Finally, the disciple learns to know the reality and sweetness of communion with God. While many are content isn't," or "You did," and "You didn't," or "You whose understanding is less clear, or ion with God. While many are contented to worship in the outward court, he desires to penetrate into the holy of a characteristic potential and the content of the divine oracle, and see the resplented from and see the resplented from the divine oracle, and see the resplented from the divine oracle from the divine type of heaven; and surely nothing on often happens that much time is wasted earth is more like heaven than intimate and temper lost in matters of no great consequence. Let us readily yield in trifles. While in all cases concerning duty and happiness we are faithful to the right, let us remember to hold the truth in meekness.

> He that ruleth his spirit is better than he that taketh a city.

MARRIED

On the 21st of December, 1865, near Washington, in Tazewell Co., Ills., by Pre. Joseph Stucky, Andrew Risser and Mary Schweitzer, both of Tazewell the writer in English from Matt. 1s: 3. Washington, in Tazewell Co., Ills., by County, Ills.

DIED.

sion was improved by Bro. Samue

On the 9th of December, 1865, near Edom. Rockingham Co., Virginia, after a short illness of billions fever, Sr. Magdalena Shank, widow of Pre. Samuel Shank, and formerly widow of Abraham Beery, aged 59 years, 11 months, and 21 days. Funeral occa-

Coffman from Job 16: 22. D. H. LANDES

On the 8th of October, 1865, in Stevensou Co., Ill., after about two weeks seph County, Ind., of palsy, Sister Elizables of typhoid fever, Bro, John abeth, consort of Levi Longenecker, Lapp, aged 29 years, 5 months, and 5 aged 59 years, 3 months and 8 days. Lapp, aged 29 years, 5 months, and 5 days. Funeral discourse was delivered by the brethren Christian Schneider, Matthias Eby, and Martin Lapp from Rev. 14: 13. "Blessed are the dead, which die in the Lord from henceforth: Von saith the Saith Lapt them."

are unto me and heard me." O, it is a blessed state of heart, thus to wait upon food continually, in the spirit of carnest fervent, believing prayer!

Reader, are you anxions to possess the spirit of prayer? Are you looking continually to the Holy Ghost for power continually to the Holy Ghost for power and as an atoning priest. It continually to the Holy Ghost for power and the continually to the Holy Ghost for power and the spirit of prayer? Are you looking continually to the Holy Ghost for power and the spirit of prayer and the spirit of th comfort in the Spirit, to go to the happy home prepared for all the saints, where parting shall be no more. The last night of his sojornu here with us, he called his family and friends that he called his family and triends that were present, and bade them all a joyful farewell, saying that they should meet him in Heaven, that glorions, happen where His last words were, "My Beauty of Holiness. Moral or spiritual beauty is the glory of heaven. External glory is nothing; but moral, divine excellence is the Glory of God, comprehending all his divine perfections. To view this excellence, is the may be wrong in others. Do not boldy by place. His last words were, "My you are right in one particular, you may be wrong in others. Do not boldy by place. His last words were, "My ord and my God, this is the last night of the words of heaven consists. Ohg glorious state!" reasons, and particulty bear with those for the words were present, and finds them all a joys the second of the area of the second of the second of the words were present, and finds them all a joys the second of the area of the second of the second of the second of the words were present, and finds them all a joys the second of the area of the second of the s hope their loss is his great gain.

> On Sunday evening, the 24th, at the from 1 Cor. 15: 45-47; and in English by the younger brother Elias lish by the younger bro Mishler from Matt, 18; 2, 3,

ELIAS MISHIER.

On the 19th of October, in Elkhart Co., Ind., of typhoid fever, Sarah Elizabeth, daughter of Joseph and Susanna Blosser, aged 5 years, 10 months, and 15 days. Her parents being at the time of her death; both prostrated by the same disease, the funeral services were deferred till the 10th of Decem-

> Weep not for me, my father, Nor discontented be; But for yourself much rather,

From sorrow I am free: Your cares leave to another; The Savier cares for me.

Ween not for me, my sister : But good and faithful be,
To meet you Lord and Savier;
And there my face you'll see.

On the 30th of November, in St. To-

Lord's supper to her for the last time, a few days before she died, and also

We, her children, mourn our irreparable loss; for she (as all other kind mothers do) did for her children many We trust, that our loss is her gain, and that she is shining brightly in Heaven.

A. M. EVERS.

On the 12th of November, at Buffato, N. Y., Hattie Sophia, only daugh-ter of Jacob and Louisa Lapp, aged 5 years, 3 months, and 23 days.

Weep, parents, o'er the little bier Which bears away the child so dear : Weep, for departed joy so brief, Befitting tears of life's deep grief.

Weep: case your stricken hearts of pair But, weeping, seek not to complain; For mingled in your grief may be A mercy-drop of love for thee.

The hand which gives us joys of earth, May pluck the fairest at its birth: His who strews our nath to day

May God be kind in this sad hour

led with cough for upwards of thirty an address at the house of the deceas-years, but never was particularly con-tined to her bed, at least, not long at a ing house. The deceased served faithspears, but never was particularly continued to here bed, at least, not fong at a time, until the last four weeks that the lived. During those four weeks that the lived. During those four weeks that the lived. During those four weeks the never muranized nor complained; but often, very often, expressed a desire to depart and be with Christ. She died in the evening about eight o'clock, her children all standing around her bed. The very last whisper we heard escape her quivering lips, was "My dear Josepher quivering lips, was "My dear Josepher quivering lips, was "My dear Josepher diversity lips of the She was a consistent member of the Mennonite Church for many years. She was visited by Prc. Coffman, who administered the Sacrament of the

On the 1st of December, in Manprayed with and for her. Her funeral services were attended by Preachers Samuel Leaman, Isaac Longenecker, services were attended by reactives. Samuel Lennan, Isaac Longemezer, Coffman and Landes, who spoke appropriately from Job. 14: 1. "Man that is born of a woman is of few days, and full of trouble."

Samuel Lennan, Isaac Longemezer, Job Coffman and 9 days. The services, which took place on that is born of a woman is of few days, and full of trouble."

Treachers Amos Herr aud Abraham Witmer delivered appropriate funeral address-

On the 25th of October, in Lincoln with our father, brothers, and sisters Co., C. W., Jacob Gross, aged 84years, 11 months, and 3 days.

> On the 25th of September, near Jordan, C. W., John Hunsberger, aged

> On the 2d of November, 1865, in Richland Township, Cambria Co., Pa., Joseph, son of Tobias Lehman, aged 6 years, 9 months and 21 days. Its bo-dy was consigned to its mother earth, on the 3d, when a funeral address was delivered to the consolation of the be reaved parents and friends, by Bro. Jacob Blauch and the writer. It was hard for the parents to give up their dear son, yet they were comforted with the assurance of their Redeemer, according to whose words it is now at rest. SAMURI BLAUCIL

LETTERS RECEIVED.

May God be kind in this sad hone,
And give his grace with healing power,
"His will be done," caree you to say."
"Whe took our precious gift away."
Think that, though hid from mortal eyes,
Your darling lives above the skies,
And by the great Re-lecture set
Widn'n his priceless cornect.

And while you sorrow o'er the tomb
Which holds her in its silent gloom,
Oh. hear her accents from after.
"In with your God, dear Pa and Ma."

The stact to the premit by 3 r. Cram.

In the first of November, 1865, in
Huntington Co., Pa., of rheumatian
and dyspepsin, Bishop Jacob Sayder
He was buried on the 18th. Funeral
sermon was addressed by Bishop Jacob Grabill in the English Language
to a large contourse of friends and relatives, from 2 Tim 4: 7, "I have
fought a good fight, I have finished
my course." He was a faithful shepherd and much beloved by his weeping
flock. He is now sleeping in Jesus
and resting from his labors, and lib
works shall follow him.

Jacob Ilitoberrance.

Jacob Il

SUBSCRIPTION-LIST. Palis v No. Au⁺T | Cir. Nanhasser, Linn Grove, Samuel Hower, Ed. Samuel Hower, Linn Grove, Samuel Hower, Ed. Samuel Hower, Conden, 19 2 km g 52 cm g Pennsylvania Eng * 1 00 J. C. Dodge, E & G * 1 50 S. P. Ward,

Slins N. Nissley, Mt. Joy,	EAG		96	D. F. Wate,	+4	16
I. R. Fox, Mt. Pleasant,	())(59	Abr. Holdeman, "		64
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David Hostetter, Providence,	13 6		1 00	Wm. Dickinson, Monroeville,		44
fanny Huber, Strasburgh,	n 38		1 00	Louis Ridenour, E. Liberty,		
Martin Witmer, Lampeter,	n 36		1 00	Ohio,		
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Jacob Hartzler, Belleville,	0 8		1 00	G. Brenneman, Delphos, Isaac Martin, Mt. Katou,	Rog .	(1
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Annie Landis, Harleysville,			1 00	Daniel Tyson, ('	Ger	96
Chr. Brubaker, Lancaster,			1 50	Christian Risser, 14	E & G	0
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J. K. Zook, Belleville,	69	67	1 50	Hemy Flotener,	16	64
Isaac Plank, 4	16	16	1 50	D. K. Lyson,		66
	64	11	1 50	Isaac 1 yeon,	RAG	
C. B. Penchoy, "	*		1 50	Henry Tyeon,	44	ø
John Hertzter,	66		1 50	John Legron, "	64	44
Joel Zook,			1 50	Enos Bedall,	Eug	11
John Yoder,	99		1 50	Jacob Kempfer, Fostoria,	RAG	40
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S. Kaufman, "	Eng	12	1 00	Sasannah Sechrist, Congress,	44	c
Ell Dyiel,	Ger	.4	1 00	Ulrich Welty, Orrville,	4n	91
J. D. Hooley, Reedsville,		14	1 50	John H. King, "	EAG	64
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J. N. Brubaker, Mt. Joy,		66	1 50	Nancy Gates, Moreland,	Ger	
Jonas Weaver, Scalp Level,	66	16	1 50	C. K. Yoder, Smithville,	EAG	
Christian Weaver, "		97	1 00	Peter Zigler, "	Ger	
David Lebman, "	Ger	11	1 50	C. C. Lehmann, Dalton,	64	
Moses Livingston, Johnstown,	EAG	66	1 00	John C. Lebmann, "	44	,
Samuel Blough,	Ger	67	1 00	Frederic Riggenbach, Blufftou,	BAG	, ,
Wm. Custer, Davidsville,		61		Peter Hartman, Cranberry,	64	
Henry Frank, Litiz,	E & G	16	1 50	C. P. Steiner,	40	
Chr. Harnish, New Bloomfield,	Eng	16	1 00	Abraham Steiner,	Ger	٠,
Mary Miller,	11	67	1 00	John K. Yoder, Orrville,	E & G	
John F. Ayle,			1 00	L. E. Miller, Walnut Creek,	11	٠,
John Stoltzfusz, Gap,	E & G	0	1 50	Martin Kagey, Mifflin,	96	
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Abner Yoder, Shanksville,	Ger	14	1 00		Bag	- 3
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The Benald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

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CHICAGO, FEBRUARY 1866.

Vol. 3.-No. 2.

The Herald of Truth.

A MONTHLY RELIGIOUS PAPER. PUBLISHED IN ENGLISH AND GERMAN. At One Dollar a year in either language. Or \$1.50 for the English and German to one a \$0.00 for 10 copies to one address

Persons enbecribing should state whether

JOHN F. FUNK, NO. 42 SOUTH MORGAN ST., CHICAGO, ILLINOIS

CHARLES HESS, Printer, 93 Randolph St., Chicago,

Voice from the Dead.

My youthful mates, both small and great Stand here and you shall see An awful sight, which is a type Of what you soon must be

I did appear once fresh and fair, Among the youthful crowd: But now behold me dead and cold Wrapped in a sable shroud.

My cheeks, once red like roses spread, My sparkling eye so gay ; But now you see how 'tis with me, A lifeless lump of clay.

When you are dressed in all your best, In fashion so complete. You soon must be, as you see me, Wrapped in a winding sheet.

Ah, youth, beware, and do prepare To meet the monster Death For he may come while you are young, And steal away your breath.

When you unto your frolios go Remember that I sav. In a short time, though in your prime, You may be called away.

Now I am gone, I can't return And me no more you'll see; But it is true that all of you Must shortly follow me.

When you unto my grave do go, The gloomy place to see; I say to you who stand and view, Prepare to follow me.

"God is Love."

"God is love"—love eternal and nn-changeable. He is the same yesterday, But to the subject pay but little heed;

redeem ns from this wretched state Some read it as a history, to know Jesns, the son of God, assumed our How people lived three thousand years ago. mortal nature, expiated our sins, and brought in an everlasting righteous-ness. While, therefore, with deepest self abasement we bear the burden of our gnilt, and acknowledge that we To see how long 'twill take to read it through our gnitt, and acknowledge that we have destroyed ourselves, we must ascribe all the glory of our salvation to Omnipotent Love, in whom our help is found, and say with the grateful psalmits, "Not unto us, O Lord, not nnto us, but unto thy name, give the glory for thy mercy, and for thy truth's sake."

Annual compelled by an unwelcome force to embrace salvation; the day of God's power are not compelled by an unwelcome force to embrace salvation; they are sweetly and lovingly inclined by the soft in one reads it as a book of mysteries, and lovingly inclined by the south of the control o Immannel. They are made willing.
Their whole heart goes forth towards the Savior, as when Jeans said to Matthew, at the receipt of custom, "Follow me," They love the Lord Thus anderstand but little what they read; Jesus Christ in sincerity. They em-brace him as their only Saviour—his

To make it suit that all important end!

"How Readest Thou?" Luke 10: 26

Tis one thing now to read the Bible through. Sweet truth! Well may we rejoice in its blessed revelation. Before all "Tis one thing now to read it with delight, worlds, before any being was formed And quite another thing to read it right. And another thing to read to learn and do : changeable. He is the same yesternay, and to-day, and forever. He is the very essence of love, very love itself. But no instruction from the Bible seek: When man sinned he broke the law whilst others read it with but little care, of God. We fell under the curse. To With no regard to how they read, nor where Some read to bring themselves into repute, By showing others how they can dispute: Whilst others read because their neighbors do. Some read it for the wonders that are there, How David killed a lion and a bear : Whilst others read, or rather in it look Because, perhaps, they have no other book Some read the blessed book they don't know

It somehow happens in the way to lie;

Those favored souls who are made | Whilst others read it with uncommon care,

brace him as their only Savjour—his precepts as their only support—his promises as their only upport—his righteousness as their only boast—his people as their only friends—his heaven as their only home.

In heaven all is governed by the sweet, constraining power of pure, nn. Have read the Bible in so many ways, divided love. Were a soul to leave the searth under the influence of alient of the sweet of the support of the sweet of the support of the sweet of the support of the support of the sweet of the support of the support of the sweet of the sweet of the support of the sweet of

as in a mirror, and see what manner of persons we are, what we need, to make us happy and where to go, to get it.

J. M. BRENNEMAN. Elida. O.

correspondence with the foe without. Let him be watched night and day. Let him be sacrificed without remorse. The moment he is subdued, the external enemy is stripped of his power. Watch and pray that ye enter not into Watch and pray that ye enter not more temptation. Be soher; be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist steadfast in the faith. Thon hast a six that dath weak side. There is a sin that doth easily beset thee. That the tempter knoweth full well, though it may have escaped thy own penetration. Oppose to his cunning the wisdom which is from above. In a state of warfare, remember that no danger is slight and no foe contemptible. Be faithful till death, and thou shalt receive a crown of life. "To him that agreement?" "To him that evercometh," lawied, constraining power of pure, individed love. Were a soul to leave this earth under the influence of alienated affections, how could such a soul be meet for, or happy in, that blessed place, where every note is harmony, and every heart is love? Reason, even in its darkened state, must see the unit seed affection, and being made like him to describe the state of present and the Ethiopian enumer. Few there are, I fear, who read it as it is in that glory consists in loving God with a special property of the state of saith the Amen, the faithful and true Witness, "will I grant to sit with me the world; that he will come unto see and make his abode with them. Who Bible readers, to whom the promise of can contemplate these wonders of grace of the can contemplate the can cont can contemplate these wonders of grace and not feel the holy influence of this where he says, "But to this man will I precious revelation—"God is love?"—

S. S. Times.

God in Isaiah 68: 2, will not reach, and will I precious revelation—"God is love?"—

S. S. Times.

The "Hamld of Trails"

We should read the Bible with prayand the grace of the temple, and the more of the temple of the temp We should read the Bulle with pray-light, and ever with a usual to know the will of God. "For whatso-of God, that great City, the holy Jeruknow the will of God. The winter of God, that great city, the may sense were written aforetime, "Search were written for our learning." "Search God, shall in no wise enter any thing were written for our learning." "Search the Scriptures," says the Savior; "for in them ye think ye have eternal life, and they are they which testify of me." The Bible directs and points us to Christ Jesus, who came to "save simers." We should search and early of peace shall bruise Stara nuder your of peace shall bruise Stara nuder your of peace shall bruise Stara nuder your of peace shall bruise Stara number your from without. Fear not. "The God ners." We should search and read the Bible with a desire to benefit our souls. The Scriptures are able to make ns wise unto salvation. Such wisdom is far preferable to that of this world. In the Bible we can be hold on relieves as in a mirror, and see what manused is god that instincts: the that died, the same and the same are the same as in a mirror, and see what manused. yea rather, that is risen again, who is even at the right hand of God who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or naked-ness, or peril, or sword? Nay, in all Belieted for the Bendled Truth

The Christian Soldier.

Good soldier of Jesus Christ, thy chief danger is from within. There is a traitor in the fortress carrying on a

separate us from the leve of God which is in Christ Jesus our Lord."—Sacred Biography.

Glory in Tribulation.

Romans 5: 3, 4 .- But we glory in tribulations also : knowing that tribu lation worketh patience; and patience experience; and experience, hope."

TT.

Having shown the power of tribulations to produce glory, we are prepared to proceed to the first textual reason why we should rejoice—glory in tri-bulation; namely, because "tribulation worketh patience."
This was not only argument from

the nature of religion, but the language of his own experience. He was well assured of this effect on his own character. And so well did ho know the

Webster defines it to be a "calm webster defines to be a cam temper which suffers evils without murrouring or discontent."—This is in substance the scriptural meaning for endurance. For "they that endure to the end shall be saved." And thus it becomes not only an important, but necessary Christian grace: without it there eau be no salvation; for "through faith and patience, we inherit the pro mises." It was only when Abraham had patiently endured, that he obtained the promise."

Patience is the power of governing and daring displayed by men strike more and more in knowledge and in the masses as exhibited marks of all judgment. greatness, while more patient doing and suffering in an unseen work and way are seldom appreciated; and yet when we come to analyze this patience, we find in it the sublimest heroism. Men do not award greatness to the passive virtues; but how many men have become famous in history for their achievements of daring and energy, while their most glorious deeds and traits are forgotten, or were never ing, "is often the act of hare-brained valor, while to forbear is at times the proof of real greatness."

A true patience disposes one to la bor, to wait or suffer as God would teach us by His providence. But wicked men fret and chafe and mostly become more rebellious under the rod, while christians are led to lean upon God and act as though they really were His children. They regard the Father's hand in them all. Come what may, they are resting upon the assur-ance that "God docth all things well," and "does not afflict willingly." Confident that, as He is the Sovereign Disposer of every event-"these light afflictions which endure for a moment shall work out a far more exceeding.

and eternal weight of glory."

Nothing evil or sorrowful can there fore occur to them without deriving a gracious benefit. For all things, ad verse and prosperous, spirit-crushing or heart-bounding, they are conscious, "shall work together for good to them that love the Lord." They feel that these different experiences are accessary from the happy effect pro- . Bushnell,

nor any other creature, shall be able to duced in restraining and subduing their sinful passions, and weaning them from the world, gradually exalting their affections. And thus all things are designed by Providence to minister to the patience and happiness of the religion attained, as an ever varying experience produces increased calmness and strength of soul for future conflict and triumph. This may have been our experience or may only in part be ours. Our trials may not have part be ours. Our trius may not have wrought that patience which a kind God designed in them. We may lack confidence and stability; we may doubt and vacillate with the world: the petty annoyances and distractions may earry us from one extreme to au-other; and may at times seem to put an end to all our patience. For how soon do we yield to doubt or com-plaint; and how easily and fondly do

we bend to selfish impulses.

Let the contrast between the world acter. And so well did ho know the result of this peculiar principle, that he could "glory in infirmity"—"reproach and persection." "He counted it all joy that he was worthly to suffer for Christ."

But what is patience that it costs even the price of great trial and suffering to secure it? Its very existence is commented the contrast between the world and the centrast between the world and the contrast between the world result to the contrast between the world and t dependent on these elements of ex- judice or a word, would produce sutllenness or perplexity. Great occasions rally great principles and brace the mind to a lofty bearing—to a bearing even above itself."* And thus "the And thus "the

> For the Herald of Truth. An Exhortation.

We all have sinned, and come short of the glory of God; therefore it is necessary for us all to try to live in tho necessary for us all to try to five in the once spirit under all circumstances of annoyance or suffering; but it must have in it the element of hope. The companion of the element of hope is the companion of the element of the companion of the element of the ele we with patience wait for it." It is let us try to seek the Lord while he is we win patience wait for it." It is let us try to seek the Lord while he is placed opposite to murmuring and despair; but it is a virtue too generally use and after you all in the bowels of Jesus Christ, and this left unappreciated. Some great energy and destined dischard to the property of the proper

Let all your things be done with charity.

"Submit yourselves unto such, and to every one that helpoth with us, and laboreth." Grace be unto you, and peace from God onr Father and from them that love him in sincerity and in

For the "Herald of Troth. Christmas Thoughts.

Christmas day, 1865 DEAR BRO. IN CHRIST :- I sit down this Christmas evening to write you a few lines, and would greet you with a happy Christmas; and I hope we may all rejoice at the birth-day of Christ. Surely we should rejoice, when the angels brought the good news from heaven, proclaiming glad tidings of great joy which shall be unto all

I hope and pray that, as the star that rose up and went before the wise man, when wo men from the East, and stood over which he walks. where the young child was, so the Sun of righteonsness might arise in all our hearts and make his abode there.

I rejoice when I receive the Herald of Truth and read the thoughts of our rethren in the Lord. It seems to m like one family, where all agree to pre mote the interests of each other. Chris says, "My peace I give unto you, not

Examine Yourselves.

In No. 11 of Vol. 2d. of the H. of T.,
I read the article on Christian Conwersation, in which I was much interstetel; and while I was reading that
blessed days of grace may not be

as the world giveth, give I unto you Let not your heart be troubled, neith or let it be afraid." Souire A. HAYDEN.

Fayette Co., Pa.

The Soul Immortal.

Consider, O man, that thou art ore ated for eternity. Thy soul shall never die. It is immortal, and its existence is forever and ever. Though the mountains shall depart and the hills be removed from their places, though the world shall be consumed, and the ocean roll in flaming billows; yet thy soul shall still live. Though the light of heaven shall illume the earth no more, the stars drop from the sky, and the moon be changed into blood; the soul shall not be destroyed. Therefore, O man, whoever thou art, feed not thy soul upon husks and trifles, neither sell it to gain the world, but be wise, seek the bread of life, and lay up for it the treasures of heaven.

Follow Not the Counsel of the

in the counsel of the ungodly, nor standeth in the way of sinners, uor sitteth in the seat of the scornful. 1: 1. Good men walk by good rules.
A man may be known by the company he keeps. The ungodly must neither be feared nor followed, whether they be angels or men. Our first parents dearly paid for "walking in the counsel of the ungodly." All that walk in the men .- Blessed is the man, that walkcth not in the counsel of the ungodly. We live in an ungodly world, surrounded by ungodly spiritual enemies, and ungodly men: who having cast off all fear of, and obedience to God, arc ever ready to counsel others to do as they have done. The first step towards ruin, is to walk in bad counsel. Those who take the first step, soon learn to take the second; for, having laid aside religion, and entered into the service of sin and Satau, they take up arms against God, and are found 'standing in the way of sinners," ready to pursue all manner of evil, while evi pursues them; and having stood a peace from God onr Father and from become qualified to take the seat of the Lord Jesus Christ, and unto all the scornful. And that being placed against the gate of destruction, they can step no lower, till they step inside It is but a short ladder of three rounds from happiness to wretchedness-ungodly counsel, the sinner's way, and the scorner's chair. Blessed is the danger of insteaming to them. He who walks not in the counsel of the ungodly, is not very likely to be found standing in the way of sinners; for while he rofuges to lend an car to their ungodly counsel, he will certainly not do sinners do; and by keeping out of the way, ho will be kept out of tho scorn-er's scat. Such a one is blessed while

PETER NISSLEY.

portion of it, where it tells us how to do when we hear an evil report of a brother, that we should first be sure that it was true, and then not go and tell it to every one else that we meet, but pray for that person, and ask God to forgive and deliver him frem his sins, I also thought that we should still do more yet than this. (, I thought we should pray for our brethren at all should pray for our bretten at an times, and also for ourselves, and ask God's aid and the light of his good and loving Spirti, in the tender and all-important discharge of our duty towards an erring brother.

And here also the words of our dear

Savior came to my mind (Matt. 7: 5), First cast out the beam, out of thine own eye; and then shalt thou see clearly to east out the mote out of thy brother's eye." Never before did this and importance. How, thought I, could a more tender and delicate, as well as weighty and important duty move the beam from his own eye (that move the beam from his own eye (that is, put away his own faults), that God might give him grace, wisdom, and understanding, so that he could see clearly to remove the mote in a broth

cr's eye.
Never before did I see so great a necessity for us all to examine our-selves, to humble ourselves, lest Satan should draw a veil over our under-"Blessed is the man that walketh not should draw a veil over our under-standing and we have a beam in our own eye, while we are vainly trying to amove a mote from a brother's eve

> "Satan tempts a mother's son To hate and hurt another : So wicked Cain was hurried on Till he had killed his brother."

These are some of the thoughts which the reading of the above-named article suggested to my mind. Out of love have I written them, for the enconragement of all who may read JOHN BURKHOLDER

Millcreek, Pa.

For the Herald of Truth Sabbath Evening Thoughts.

Sabbath Evening has come again, and I sit here in my accustomed scat.
I am alone, and all is still, except now
and then a hurrying footstep on the
street, and the indistinct sound of the voice of the passer by. As I sit here in the lone stillness, my thoughts tra-verse over the regions of space, and I am thinking how many thousands have the Lord, all the wide world over How many hearts have been lifted to the scorner's chair. Blessed is the man that shuns both their counsel and returned with God's blessing upon the scorner's cman, man that slums both their counsel and their way. The surest method to avoid both is, to shun their company; for, if we walk with them, there is danger of listening to them. He who was a sure of the ungod when the counsel of the ungod was any trappers ascended to the mercy canny trunpets have sounded the slarm camp trunpets have sounded the slarm of the mercy canny trunpets have sounded the slarm of the mercy canny trunpets have sounded the slarm of the mercy cannot be sometimes that the mercy cannot be supported by the many trunpets have sounded the slarm of the mercy cannot be supported by the many trunpets have sounded the slarm of the mercy cannot be supported by the many trunpets and the mercy cannot be supported by the many trunpets and the mercy cannot be supported by the many trunpets and the mercy cannot be supported by the many trunpets and the mercy cannot be supported by the mercy of danger to the sinner and the imand encouragement to the weary pil How many impenitent souls have this life, been refreshed, found peace in believing in Jesus, begun a new life, and formed the firm resolve to endure living, blessed when dying, and shall be blessed for ever. It is not very dif-ficult to tell what will be the end of a to the end, when they shall obtain the man, when we can see the way in crown of life. And then last of all comes this most searching thought What have I done? The day will come when thou also shalt give an account of thy stewardship. What answer for to day? And with a heavy heart I am forced to confess, Thoughtless, care less, unfaithful, unworthy. Help me

wasted, but that day by day a few grains may be gathered into the treapry of heaven, where moth does not corrupt and where thieves do not break through ner steal. Help me, O my Father, that I may be thy child! Preserve me from the snares of the evi one, and give me wisdom, and under-standing, and knowledge, and a pure heart, and sincere desires, and an earnest will; and grant, I may finish my work while it is day, that when the night of death comes on, I may rest on Thy bosom, and dwell with Thee in the realms of eternal light and glery.

The Blessed Man.

The Bible says, "Blessed is the man to whom the Lord will not impute sin." King David, as we all know, had been agreat sinner, but he truly repented of his sin. With a broken heart and a contrile spirit, he had prayed for pardon, and God heard his prayer. And it was he who exil the Lord gives me grace and wisdom, and the spirit, he had prayed for pardon, and God heard his prayer. And it was he who exil the Lord gives me grace and wisdom, a contrile the Lord gives me grace and wisdom, and God heard his prayer. Gertain Riches." a great so this sin. With a broken near of his payed for pardon, and God heard his prayer.

And it was he who said the above words. The greatest sinner may take encouragement from them; not to go in sin, but to relevant the pardoned man is the hund, man. The prisoner who lies in the pardoned man is the hund, man. The prisoner who lies in his damageon waiting to be brought for the we should stupen the content his damageon waiting to be brought for the we should stupen the case, and expect all the necessaries for the execution, cannot be really of life to be furnished us by some minimal. When the hinks that each hear brings him nearer to the gallows, hear brings him nearer to the gallows and the proposed of the principle of the proposed of the part of the proposed of the part of the hour brings him nearer to the gallows, he must be miserable. Yet this is the case of every unpardoned sinner. Sen-tence of eternal death has been passed upon him. It is only the long-suffering of God which keeps him out of heli from day to day. But "blessed is the man to whom the Lord will not impute it."

Blest is the man, forever blest,
Whose guilt is pardoned by his God;
Whose sins with sorrow are confessed,
And govered with his Savieur's blood.

Thankfulness.

Our daily mercies come to as so silent ly and so steadily, that we are apt to for get whose hand is opened to supply them. It is only when they are withheld that we learn to prizo them, and to be in the morning, bright and cheerful we hasten to our work or play, and perhaps forget how kindly our Heaveny Father has watched over us. But when we have a restless night and awake with pains and aches, and are unable to risc, we feel as if it was something very strange, whereas the strange thing is, that we are ever free from pains and sickness! When we think how many dangers are always about us, and how little we can do to proteot ourselves, we may well wonder hat we enjoy so much as we do; and the heart must be very har, that is not impressed with the daily and hour ly mercies which the and of our kind Creator and benefactor bestows upon us. It must be a very ill-tempered child that will not even say, "Thank you, dear father," in return for parental

THE STAR OF BETHLEHEM.—We read that when the Lord descended on Mount Sinai, "there were thunders and lightnings, and a thick cloud upon Mount Sinai, "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exoseding loud, so that all the 4, 5 and vowere exottered larry to those and the voice of the trumpet exoseding loud, so that all the people that was in the camptrembled." blur when Jesus came all was loveliness and peace. A beautiful star shouse forth to show the place where the Savieur of the world was lying, a little babo. When the law was given it was means, and mentions some of the world was lying, a little babo. When the law was given it was means, and mentions some of the world was lying, a little babo. When the law was given it was means, and mentions some of the world was lying, a little babo. When the law was given it was an any of the charges against their evil deeds. The charges against the most awful defined and the property in a should seriously consider our own propered the star invited men to come law.

Correspondence.

Letter from Virginia

Harrisonburg, Rockingham Co., Dec. 25th, 1865. DEAR BRO. FUNK,

Through the infinite grace and mercy f God, I have the privilego to write or toof, I have the privilego to write these lines to you, and to the many and which according to Josephus, the brethren and sisters and friends with great Jewish historian, had no parallel whom it was my privilego to become acquainted during my visit through the West last Spring. I promised many to write, but to some I have not yet individually; therefore I hope they will bear with mc and I will do the best I can. I shall be very glad to re-

world, suffering our minds to run out into the future, consuming all our time in devising means and plans by which to add gain to our treasures, and thus to add gain to our treasures, and thus having our whole minds engaged upon worldly and perishable things, and no time to think about religious matters.

I never was more forcibly impressed

with the folly of man devoting all his endeavors to the accumulation of great riches in this world, than during my

eight months from home, particularly under those circumstances.

*** During that time, I looked upon all my earthly possessions as lost, but I had implicit confidence in God and his holy word, and my heart was cheered with the words of the psalmist, when he said, "I have been young, and now I am old, yet have I not seen the righteous forsaken nor his seed begging bread,"
The apostle Paul says, "Godliness

with contentment is great gain; for we brought nothing into the world, and it is certain we can carry nothing out, and having food and ramment let us therewith be content." I Tim. 6: 6, 7, 8. Also read the 0, 10, and 11. verses, in which the Apostle speaks of uncertain riches more pointedly and at length.

The apostle James in his general Epide to the twelve tribes that are Epide to the twelve tribes that are

Enjaste o the twelve tribes that are seattered abroad says, "Go to now ye rich men, weep and how for your miscries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankreed; and the rust of the men shall be a witness against you, and will endeavor, by the help of the state of the wind and silver is cankreed; and the rust of the men shall be a witness against you, and will endeavor, by the help of the wind of the wind will be a witness against you, and will endeavor, by the help of the wind will be a witness against you, and will endeavor, by the help of the wind will be a witness against you, and will endeavor, by the help of the wind will be a witness against you, and will endeavor, by the help of the wind will be a witness against you, and will endeavor, by the help of the wind will be a witness against you, and will end will be a witness against you, and will endeavor, by the help of the wind will be a witness against you, and will endeavor, by the help of the words of the wind will be a witness against you, and will endeavor, by the help of the words of the words of the wind will be a witness against you, and will endeavor, by the help of the words of the

else can corrupt, were cankered by in justice and oppression; therefore they are directed to weep and howl for the miseries which are to come upon them.

I think these miseries were fulfilled in the time of the destruction of Jernsalem, of which the Savior speaks in the 24th chapter of Matthew's Gospel, the Jews for their great wickedness and corruption, the same historian inbeen able to do so, simply because it is forms us that at this time there were not in my power to write to each one slain in Jerusalem eleven hundred stain in Jerusane neveral manded thousand persons, over two hundred and fifty thousand in other parts of Judea, besides ninety seven thousand captives and innumerable others who perished by starvation and other means. and sums up, in remarkable conformity with our Savior's words, If the misfor-

For the "Herald of Truth."

My dear and much beloved brethren and sisters who are scattered abroad, May the grace of God, our heavenly Father, the peace of our Lord Jesus

Their stores were full of putrefaction and consider whether we are and their garments moth-eaten; even their gold and silver, which nothing tended, not for others only, but for us also who are professors; for here we find that this tree, this barren, fruitless, fig tree, is a tree in the vineyard.

fig tree, is a tree in the vineyard.

Now fruit is not so easily brought forth as a profession is made. Men may wear sheep's clothing while in wardly they are ravening wolves. They may wear garments of humility while their hearts are filled with pride. They may appear in the robes of the righte-ous while sin lieth at the door. For a pretense they may make long prayers, and speak smooth words, while they sit in idleness, and their works deny their words. To do all these things, is not hard: but to be faithful to bring forth fruit to Ged, to make our works vineyard of the Lord; says: "Not every one that saith unto me, Lord, Lord, shall enter the king-dom of heaven; but he that doeth the

that they bo rich in good works, ready to distribute, willing to commandicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on betronal time. 1 Tim. 6: 17—19. sins from God. Some of oid thought that, because they could ery "The temple of the Lord, the temple of the Lord," therefore they were delivered, or had a dispensation to do the abominations which they committed, even as some in our days. "For who," say A certain man had a fig tree planted of Trails.

A certain man had a fig tree planted of Irails which the week of the first the reson and found account of the first the first the reson and found account of the first the fin home, but certainly they who are thus inclined and follow these things, are

et a word to those with whom I became acquainted, while living and traveling in the West. On returning to our native home we had a safe and expeditious journey and, thanks to God, good health, and met our old friends and sequaintances here in better circumstances than we had expected to

Perhaps some of you have expected letters before this, as we promised many of you to write, and should have been glad to fulfill our promise sooner, but I suppose yon can imagine the many impediments that lay in our way, amid the necessary duties devolving upon us on our return. We are rejoicing in good health at present, and hope this may find our friends likewise. And our prayer is that we may all seriously consider our standing with re gard to the above remarks, and if we are not permitted to meet on earth again, may we meet together at the last great day with rejoicing, bringing our sheaves with us.

D H LANDES. Harrisonburgh, Rockingham County, Va.

Letter from Virginia

Dear Brother Funk :- In accordance with our promise, I will endeavor to give a further account of our journey. When we left Bro. Daniel Brenneman's in Elkhart Co., Indiana, on the 18th of Oct., Bro. Michael Keagy went with us to Elkhart where, in company the name of some brother whom I have Station, St. Josephs Co., Mich., where with Bro. Benj. Hershey and wife from seen and heard before. Therefore, as Sterling, Ill., we took the train for Detroit on our way to Canada. We enthink it would be best and more en-

joyed their company very much during couraging if the name of the writer the time we were together. We arrived in Waterloo Co., C. W., on the 19th and were kindly received by Bro. Joseph Erb, who took us, on the same day, to Bro. David Sherk's (minister). ald of Truth, do it out of love, and try From this time forward Bro. Driver and Bro. Hershey had preaching nine ire sometimes not hundren the places in Waterloo thinking some other one might write Co., and on the 26th we took the train better than we; but that should not

for Lincoln Co. We arrived the same make us feel ashamed, but rather cause day at Jordan Station and were met us to rejoice. by the brethren who took us to Bro. Tilghman Moyer's. We had preaching in this neighborhood three times. was never more warmly received than by our beloved brothers and sisters in with them. Here Bro. Hershey and righteonsness. The grace of our Lord wife bade as farewell, and started for Jesus Christ be with you all.

We then met Bro. Jacob Leatherman and wife, and Bro, Aaron Tyson and wife from Pa., and on Nov. 1st we all started from Bro. Tilghman Moyer's for New York City. Spending a short time at Niagara we went to see the Falls, and beheld the wonderful scene with amazement. At 5 o'clock in the evening we again took the ears and at 12 on the 2nd we arrived at N. York City. Crossing over to Jersey City, we took the train for Trenton, New the next day we went over into Penn-Jacob Leatherman's in Plumstead Bucks Co. On Sunday, Nov. 5th, we had preaching at Deep Run Church.

In the first place I know

upright in all our doings, and give had preaching four times in Laucaster. We then went to Mechanicsburg, the simile us with hardness of heart, or cut us down suddenly as oumberers of the ground.

Yet a word to those with whom I ing three times in this visinity. On penalize, whice you have the 23d we arrived in Washington Co., son, I must confess that my mind was Maryland, where we spent a few days forcibly struck with the powerful exand arrived home on the 28th. We found our families well and in good to his beloved son, wrining him of the

> We enjoyed good health during our journey, and desire to express our most heartfelt thanks to God, our heavenly Father for his great and loving kind-ness which he manifested towards us from day to day. I desire also to express my heartfelt thanks to all my be loved brethren and sisters for the great love and kindness which they manifested towards us during our journey Your wellwishing brother,

FREDERICK A. RODES. Harrisonburgh, Va.

A Letter. Trappe, Montgomery Co., Pa., Dec. 25th, 1865

J. F. FINK:

Beloved Brother, As I have now read the Herald of Truth for two years and am greatly pleased with it, I will again renew my subscription. It often gives me great pleasure to hear from the brethren from distant parts of the country, that so many are still so carnestly engaged in working out their salvation. Yea, it often causes tears of love to flow, when I read their earnest invitations, and sometimes it almost seems as if I heard their charming voices, especially when the name of the writer is given and I see that it is

were always given.

I think if we try to do good, we need not be ashamed of our names, and I do believe that all who write for the Her-

Let us therefore, O my brethren and sisters, be earnestly engaged in doing good wherever we can, take the Scripture for our guide and pray earnestly by our beloved brothers and sisters in to our heavelly Father, to give us this vicinity. God and His grace be strength to walk in the way of all

From your unworthy brother CURISTIAN WISMER.

Letter from Bucks Co., Pa.

Whitehallville, Dec. 27th, '65. DEAR BRO. FUNK :- I embrace this opportunity to address a few lines to God, the peace of our Lord Jesus Christ and the communion of the Holy Jersey, where we staid all night, and Spirit. I confess that I should have written sooner in order to renew my sylvania, and about noon arrived at subscription to the Herald of Truth but I was "in a strait betwixt two,"

In the first place I know that ther er this we held meetings at different are many of our well meaning brethren After this we net meetings at different; are many occur wen meaning overrent places in Bucks, Montgomery and Chester Counties (meanwhile spending our society, and in order not to offend a day in Philadelphia), and on the 14th any one, I thought, perhaps, it would took the cars at Royer's Ford, Month be best not to take it, and in the second gomery Co., for Laneaster, where we place the Herald being a welcome visgomety Co., for Lameaster, where we have a rived at 10 clock in the afternoon, and went to Bro. Christian Herrs. The the family, I searcely knew whether to love, I trust, we shall never forget. and weng to Dro. Christian Herrs. The the family, I searcely knew whether to next day we went to Strasburgh Church where we had meeting. There we next the brethren we had meeting. There we next the brethren Jacob Hildebrand and A. Kindig from Augusta Co., Va. We and found in it so many interesting and found in it so many interesting the latter appeared in the Ger. Edition. This letter appeared in the Ger. Edition. In the Latter appeared in the Ger. Edition. The same to be a small place through Jesus Christ our Lord. Con the 29th, we came to Bro. Samuel.

to his beloved son, warning him of the more convenient season. I thought it would be a pity, that a letter so full of warning and instructions should be left to slumber between father and son when there are so many precious souls of our own sons and daughters, putting off repentance in the same way, an thus trifling with the grace of Good perhaps until destruction overtake

them.
I think it would be a pity if so valuable a letter should be withheld and not sent forth amongst careless sinners to warn them of their dangerous condition; and to proclaim such solemn truths and call sinners to repentance the Herald is a valuable instrument I shall, therefore, again renew my sub scription for another year, hoping n one will take offense at my simplicity May the rich grace of God be with u

HENRY WALTER.

A Visit

DEAR BRO. FUNK :

I will inform the readers of the Her ald of a short visit to Michigan, which I made in company with the brethren I. Kilmer, A. Holdeman, T. Kreider, J. Leatherman and W. Moyer.

On Saturday, Dec. 2nd, we took the cars at Elkhart, and went to Burr Oak Bro. C. D. Beery (Dea.) was awaiting

ouse, a distance of about nine miles.
In this neighborhood we found seven families of my relatives and acquaintances, who have recently removed from Fairfield and Allen Counties. Ohio. among whom are six members of the Mennonite Church. In the evening we enjoyed ourselves much in the company of the brethren and others, in conver

The next day was the Sabbath, and according to previous appointment we had meeting in a neighboring school house. The congregation was attentive and we endeavored to preach to them Christ and Him crucified, as the sin-ners only hope, and the comfort of all saints. An appointment was also an-nounced for preaching in the evening, but in consequence of rain, our expec tations were not realized, and the even ing was pleasantly, and we trust profit-ably spent in the same manner as the

A friend of mine also met with us on this occasion, who intimated that he could be of one mind with us in every point of faith and doctrine, except the node of baptism. We endeavored to give him our reasons from the word of God, for believing as we do, in reference to the matter. In consequence, however, of what the apostle writes, Rom. 6: 4, and Col. 2: 12, he still in clines to the opinion that the apostle has allusion to the mode of baptism by immersion. Perhaps it might prove satisfactory to him, as also to others, if some brother would give an explanation of the passage referred to.

ed home the following day and found all well. I trust none of us have forgotten their obligations to God for his kind, protecting care and bless-The love and kindness which our friends manifested towards us, as also

do not pass them by.

They also invite any who are seeking

cw homes for themselves to visit them

Your Bro. in the Lord

DANIEL BRENNEMAN.

A Journey to Illinois and Iowa.

On the 17th of Nov. 1865, my wife and I left our home in Elkhart Co. our friends in Illinois and Iowa. arrived at Chicago at one o'clock, P. M., and spent the afternoon and even-ing with Bro. John F. Funk, and ening with Bro. John F. Funk, and enjoyed ourselves very much. The next morning we took the cars for Gardner, Grundy Co., Ill., where we arrived about noon. At two o'clock we had meeting there, where we rejoiced to meet Bro. Henry Yother, from Living-ston Co. On Sunday the 19th the Lord's supper was commemorated and one person added to the church by baptism. On Monday and Tuesday we visited the brethren and friends in the neighborhood, and on the 21st Bro John Bachman took us to Bro. Henry Shelly's, a distance of seven miles. O the 22nd we went to Bro. Henry Bear's about 8 miles north of Chattsworth Station, on the L. P. & B. R. R. in Livingston Co., where we had mee in the school house in the evening. The meeting was well attended, and the audience very attentive. The brethren here live close together and have meet ing every two weeks. The land con-sists of fine rolling prairie and is still cheap-can be bought for ten dollars per acre and upwards, on time. The soil is good. Any one may obtain more particular information by address-ing Bro. Bear at the above named

On Thursday the 23rd, Bro. Back man went home, and on the 24th, Bro. Bear took us to Woodford Co., where we arrived at Bro. Jost Bally's about sation, singing, admonition, &c. a we arrived at Bro. Jost Bally's about the next day was the Sabbath, and in the afternoon we had meeting in Kindig's Meeting House near Wash-ington in Tazewell Co. Here we again met Bro. H. Yother. The next da (Sanday the 26th), the sufferings an death of our Lord were commemorated with the emblems of the bread and wine. It is encouraging to see breth ren meet together in love and unity "Behold," says David, 'how good and how pleasant it is for brethren to dwell together in unity." In the evening we had meeting in the same place, where

an attentive audience was present.

The next morning at four o'clock we took the cars, at Washington, and in the afternoon about the same hour we arrived at Witheld Station, Jefferson Co., Iowa. From there we walked a ber's, my wife's sister, whom we had not seen for 21 years. Ob, how affecting and joyful it is, for dear friends and kindred thus to meet, after so long a separation even here in this world How much more so will it be in that world where we shall meet with friend and loved ones, who have gone before us to that bright land, and where above all we shall meet with Jesns, our Savior, our Redocmer, our Elder Brother? Here our stay is short, and when we meet with friends, we must soon again take the parting hand: there, there is no more parting, no more sorrow and pain. There no more tears are shed wither is there any dying there, but

Eshleman's, who lives about three miles Questions & Auswers. west of Witfield, directly on the line of the R. R. He has been living there 18

years, and both he and his wife are faithful members of our church. He

was deeply affected when he saw us

and received us with great kindnes

During the whole time that he has been living there, he has not been visit

ed by any of the brethren, and knew nothing of the churches either in Iowa

both in the forenoon and in the even

On the 5th, we again took the car

at Batavia, three miles west of Bro

Eshleman's home, and went to Lighten Station, in Mahaska Co., and arrived

at Bro. Jacob Beidler's (who live

about four o'clock in the afternoon, and

were gladly received. Bro. Eshleman

accompanied us to Mahaska, a distance of forty miles from his home, and was

very glad to find a church there, even though it was small; and he desires

that ministers traveling that way,

In Mahaska we had meeting once

On the 7th Bro. Eshleman went home again, and we proceeded on our jour-ney to visit my brother-in-law, in Linn

Co., where we arrived on the 8th and

Co., where we arrived on the sm and found him and his family in tolerable health. He has been living here over 19 years and likes the country well. There are a good many Pennsylvani-ans in this place, among whom there are many friends and acquaintances.

on the 15th we again took the cars at Cedar Rapils, and at two o'clock P. M. arrived at Sterling, Whiteside Co., Ill., where Pre. Joseph Allabach

was waiting to receive us, and took us to his home a mile and a half from the

town. We spent the evening very

pleasantly with him, and held two meet-ings in this neighborhood, on Sunday

the sad intelligence of the death of my brother, Bishop Jacob Snyder of Hunt-

On the 20th we went to Freeport,

Bally again, who is still under treat-ment for his eyes. He is improving

very slowly.

On the 29th we took the cars at

all well for which we feel thankful to

a kind Providence for his care over us

at one. Abraham Beery was there,

The next day I took the cars again

ington Co., Pa.

It was here that I first received

1. What does the Savior mean (Luke 10: 18) where he says, "I beheld Satan as lightning fall from heaven?"

2. An explanation is desired on the passage (Romans 5: 7): "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die."

or Illinois. We had meeting at his house on the evening of the 30th, and again on the 3rd of Dec., we meeting en unto Abraham?"

4. An explanation is desired on the assage, 1 Cor. 11: 10, "For this cause noht the woman to have power on her ead, because of the angels."
5. Matt. 23: 15, Wo unto you scribes

and Pharisees, hypocrites, for ye ed in the church."

also the coming of the Son of man be.

For whereseever the carcass is, there will the eagles be gathered together translation of the Bible; but the phratranslation of the Bible; but the Bible also the coming of the Son of man be. will the eagles be gathered together.

Quest. What is meant by the caroass

and the eagles?

Remark. We have yet a number questions on hand, which we could not get ready for this No. They will reeive attention in due time. Our friends will please have patience.

> For the Herald of Truth Answers to Questions.

same; and the question in reference to one of special importance, since, as I have often perceived, many persons draw very incorrect conclus

invoke, upon all the brethren, sisters, fault, for going to law with each other, and readers of the Herald, the blessing and the more so because before unbeand readers of the Herald, the blessing of Jesus, the presence and guidance of Chicago, and arrived safely at home his Spirit through this life, that they rather take wrong and suffer on the same day and found our family may all begin this new year with a selves to be defrauded.—M. K.] new zeal to make their calling and election sure through the grace of God is the sin against the Holy Ghost?

In Christ Jesus. Amen.

Aus. This is indeed an important

Question 1st, Matt. 20: 16. "So the at eleven o'clock for Burr Oak, St. Joseph Co., Michigan, where I arrived last shall be first, and the first last," Query, Who are the last and who are and took me to his house, a distance of the first?

and took me to his nouse, a distance of the inset, and about seven miles. I held meeting Answer. This, without doubt, has God try to give some light on this subthere three times. Several persons reference to the Jews and the Gentiles. ject. Now, dear reader, in order to made application to be received into the church. They manifested a wilfathers, the first that were called, and are, in this sense, called "his own" and comprehend what was the char lingness to take up their cross to follow Jesus, and become obedient servants lingness to take up their cross account of the class of people who were feath and to the church. May God grant them his rich blessing, and fill them with his Spirit, that they may be caused a new to be proclaimed to them that called forth the saying or the results of the called them with his Spirit, that they may be caused and the control of the called the saying or the results of the saying or the resul

wo to that man by whom the offence he neither seeks nor desires forgive-

must not understand him to mean that God and, becoming troubled on acit is the decree of God, that offences count of his salvation, seeks the pardon must come, or we might with the apostle put the question, "Who hath resisted his will." or decree? But becanse the world, as the apostle says, is lying in wickedness, and traveling the with the scribes and Pharisees. They road of sin, unrighteousness, would even dare to die."

3. Matt. 3: 9, What stones did John
the Baptist have reference to, when he
said, "For I say unto yon, that God is
able of these stones to raise np child"
must come. He, therefore, by way of Pharisees. Therefore, dear reader, by warning, in anticipation, justly pro-nounces the sentence of condemnation on those persons through whom offen ces come

Question 3, 1 Cor. 6: 4. Who are meant by those "who are least estcem-

seology of our English translation of pretation. The Greek, however, quite readily admits of the translation of this passage as given in our German Bible, and this translation, I think, is even more natural and correct than that in our English version. Hence a version probably more correct and in accordance with the true meaning intended, would read thus: "But ye, when ye I observed in the last number of the this life, set them to judge who are I observed in the last number of the this line, set tuent to Judge who are 2nd volume of the Herald several despised by the church," or as Whitty questions with the request that some of the ministers would explain the isame; and the question in reference to judgments of things pertaining to this life, do ye set them to judge who are despised in the church?" That is, the despised in the church?" That is, the beathen magistrates. The thought, then, which the apostle here intends to set forth, seems evidently to be this: between the control of the control

> and the more so because before line-lievers, intimating that they should lievers, intimating that they should they have been so because before in be-and awful sentence. I hope, now, the reader has underthem-Question 4, Matt. 12: 31, 32.

What

question, and has, no doubt, been a cause of much serious difficulty to many a weak, yet to some extent sincere miud. I will, therefore, by the help of understand correctly the more difficult first. They were, in this respect, therecomm of righteousness, which is laid
up for all the saints in heaven above.

May the grace of God be with all
From your Bro. in the Lord,
John Shyder.

Elkhart, Ind.

There is a certain balance of mind
we receive in sweet prayer, which can
not be attained in any other way.

ness. But notwithstanding all this, it ometh.

Ans. When the Savior says, "It is beyond doubt, that every one that must needs be that effences come," we is moved by the kindly offered grace of of his sins in a proper manner, as the desired not forgiveness, and henco this the word Spirit, we are invariably to nation offenoffensaid in reference to the creation, "The o are Spirit of God," &c., we are to understand a supernatural power of God, by and Pharisees, hypocrites, for compass sea and land, to make one procedyte, and when he is made, ye make him twofold more the child of hell than yourselves." Quest, How is he twofold more a child of hell than yourselves. The control of work of the church, personated and believers put to the help the proceding of the procedure o lost altogether the power to amend or reform ourselves, and our future well being depends entirely on the grace of God and the so wisely ordained plan of salvation; and this is exactly what the Savier wished to teach so impressively to his disciples. In John 14: 26, it is said, "He shall teach you al 28, it is said, "He shall teach you all things, and bring all things to your re-membrance, whatsoever I have said unto you." Thus it is plain, that God, in his decree concerning the great plan of redemption through the above-mentioned power, which is called the Holy Ghost, designs to bring us, in the first place, to a knowledge of the fact, the way are by nature all sinures, and that we are, by nature, all sinuers, and that, if we wish ever to be made happy, we must seek and also obtain of him forgiveness of our sins. Hence, we see that the Pharisces and scribes On the 20th we went to Freeport, Stephenson Co., and spent the time the words referred to, thus griving, as it were, room to Satan to tempt them, it were, room to Satan to tempt them, and discourage them with the thought clark and 25th, we had preaching there. We found the church in a very flourishing condition, and the meetings were well attended.

On the 20th we went to Ereport, and addiscourage them with the thought clark and 25th, we had preaching there. We found the church in a very flourishing condition, and the meetings were well attended.

On the 20th we were well attended.

On the 20th we were well attended.

On the 20th we same to Chicago, where we spent the night with Bro. Some and the same to the prosed questions. The possed questions in the first place.

Fund. The 20th we came and before unheard of minutely standard worldly, and set may treat and before unheard of minute, which we well as may great and before unheard of minute, the world with the world with the world with the world with the world server in the first place. The contract of the world with the world server in the first place.

The 20th we went to Ereport, the world referred to, thus griving, as set forth, seems evidently to be tims:

"Ye despise and esteem as of no action.

The count those who are unbelievers and minute yere and before unheard of minute, the world will be shown and the world which he meant to continue among yourselves, we will of support them, as the matter of signite among yourselves, we will obtain a minute yere and before unheard of minute, which we want to be thus:

The count these who are unbelievers and must great and before unheard of minute, which we want the world when ye have a matter of signite among yourselves, we will obtain a minute yere and before unheard on minute, when ye have a matter of the proposed them to have a matter of signite among yourselves, we will ont the proposed them to judge between you." The possible them continues and says, the them to judge between you." The possible them continues a solent and knowingly cherished malice that the Savior pronounced this just

> stood me, what I understand to be meant by the blasphemy against the Holy Ghost; namely that it consists not in any particular act or deed that is of such a nature that it cannot be forgiven, even though a man seek for giveness. No; by no means. for Ioans' sake, than we, selfish creatures, are willing earnestly and humbly seek forgiveness.

DAVID SHERK

For the " Herald of Truth." An Answer.

A question is asked in the 24th No. of the *Herald* from the 12th chapter of Matth., yerse 32: "What is the sin

22-30. S. Cobb agrees that the Greek aphiemi, here rendered forgiveness, signifies deliverance, liberation, as from captivity. The gospel forgiveness is a deliverance, not from deserved punishment, but from sin. It involves a de-liverance from condemnation; but this is through deliverance from sin. So the apostle: "There is therefore now indemnation to them that are in no condemnation to the Christ Jesus, who walk not after the made me free from the law of sin and

death." Rom. 8: 1, 2.

This is the forgiveness which that perverse people needed. They needed deliverance from the power of dark-ness and the captivity of sin. But this ness and the captivity of sin. But this was not to be their privilege during the remainder of the then present, and the next succeeding age. The then present was the closing period of the Jewish age, in which St. Paul says (Heb. 9: 26), "Christ appeared, to put away sin by the sacrifice of himself," and which Jesus said (Matt. 24: 3, 34.) should terminate before the close of that gengration. And the next sneof that generation. And the next sncceeding age was the periodical dispensation of the gospel specially to the Gentiles. During neither of these ages was that wilfully blind and stiffneeked people to receive deliverance from their darkness and desolations. That perversity which, witnessing the bene-ficent works of Jesus, the highest evidence of the presence and power of God working with him, profanely re-viled him, involved a condition of mind which would resist the ordinary argu ments for the claims of Christ, such as would be the agencies in the Christian work for the ages specified. But then, when the purpose of God in the special dispensation of the gospel to the Gentiles shall have been consummated, ac eumulated evidence, will work the deliverance even of that long lost progeny of Jacob. So the apostle: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as i is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: "for this is my covenant unto them, when I shall take away their sins." Rom. 11: 25-The apostle here asserts the same that I have assumed above, as the gospel doctrine of forgiveness; and sin.

ELIAS YODER.

ETERNITY.-Eternity has no gre hairs .- The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulchre of world lies down in the sepulchre of to send me the paper—send it soon, as ages but time writes no wrinkles on I am anxiously looking forward for it. Eternity! Stupenduous eternity. Eternity! Stupenduous thought! The ever-present, unborn, undecaying, and undying—the endless chain compassing the life of God—the golden thread, entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; its honors, they are but the sunshine of an hour; its palaces, they are but as the gilded sepulchres; its possessions they are toys of changing fortune: its pleasures, they are but as bursting bubbles. Not so in the untried bourne. In the dwelling of the Almighty can come no footsteps of decay .- Its day will know no darkening-eternal splend-ors forbid the approach of night. Its fountains will never fail-they are fresh from the eternal throne. Its glory will never wane, for there is the ever present God. Its harmonics will never cease—exhaustless love supplies the song. Buffalo Advocate.

In my Futher's house are man In my Futher's house are many mausions; if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself; that where any you may be also. In. 14: 2, 3.

flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath not receive their paper in a reasonable time after sending for it, they will confer a favor by writing to us.

> Persons sending communications for the Herald should, in all cases, send their names, as we will pay no attention to any anonymous articles. And in writing for the paper, please write your name, the name of the post office, county and state particularly plain. Mistakes often occur through persons failing to observe these directions.

A large portion of this issue of our paper is taken up with letters and communications from different parts of the next issue.

BRO. PETER SCHLABACH, who lives near La Crescent, Houston Co., Min-nesota, writes:—"Through a peculiar circumstance, I had the good fortune to learn something concerning Mennonites in this western country. Last week I took one of my neighbors with his family to the railroad station a distance of full forty miles, and in the evening, as I could not reach the tavern, I found it necessary to stop all I told him that I was a Mennonite. He told me he was well acquainted with the Mennonites in Pennsylvania, as he had been brought up among them. And with still greater surprise I learned that he still had some of your papers (Herald of Truth) of last year of which I took one with me. In short I rejoice that I have learned so much, and wish you from this time forward

I am now nearly eleven years in this ountry, and have yet the first Mennonite to see, much less spoken with one: and I do not believe that there is another in this state, on account of which it is very unsatisfactory to me that I cannot attend any of our meetings. I ann from Prussia on the Rhine, and am gregated, to pay their respects to one acquainted with many who emigrated from there before me, but have not yet been able to hear anything from any o

Do you know Jacob Naffziger? He came from my native home, in 1853, to Ohio. I should like to have his address.

Bro. Schlabach further says, That if any of our people are seeking new homes, he should be glad to have them visit him and see the country in that County. If any one should know the address of the above named person, he will confer a favor by sending it to him

PETER SCHLABACH. La Crescent, Honston Co., Minn.

St. Joseph Co., Mich., writes us as fol. none amongst us. Search in the streets let us be steadfast, immovable, and

The subscription list, on account of call on him in whom they have not be-lieved, and how shall they believe in Spirit be with you all. Amen.

C. D. BEERY."

For the "Herald of Truth." A sad and fatal accident.

On the 21st of Dec. 1865, John Leib, a member of our church, who was working in the grain elevator in Buffalo, went on the roof, to secure a sky-light, which had become unfastened, and on returning, his foot slipped, and he fell from a height of 30 or 40 feet, with a located it necessary to stop all the ten from a neight of so or so rect, and the with a German farmer, named on the payement below, fracturing his Wirt, who was a Pennsylvanian. And thigh bone very badly, also breaking as we among other things at last also his check and jaw bones. He was began to talk about religious matters, taken up senseless and carried home, began to talk about religious matters, taken up senseless and carried home, I found out that he was a Baptist; and procured, but all to no avail. He ling ered on until Monday, the 25th, when he died about ten o'clock A. M.

I visited him the day after the ac eident, and found him quite rational and conscious of his condition. doctor told him his injuries were such, that there was no hope of his recovery. He said he was willing to submit to God's will, that he felt at peace with his God and was willing to die, entertaining a hope of entering into that rest which remaineth for the people of God. He retained his senses to the

Wednesday the 27th, at our meeting house in Clarence, where a large concourse of friends and relatives condays of age.

JOHN LAPP. Clarence Center, Erie Co., N. Y.

> Selected for the Herald of Truth Christ our Redeemer-

The subscription list, on account of its great length, will be deterred for the present month. Persons who have less that summer. We have been ling. He says, the Son of the living the present month. Persons who have sent us money for the paper will find the amount acknowledged in the Letter List, which is our receipt for the same. And if any who have subscribed do not receive their sance in a reasonable and we expect the Son Syder here acadia did along the Control of the Son Syder here are along the Syder here. Syder here are along the Syder here are along the Syder here are along the Syder here. Syder here are along the Syder here are along the Syder here are along the Syder here. Syder here are along the Syder here are along the Syder here are along the Syder here. Syder here are along the Syder here are along the Syder here are along the Syder here. Syder here are along the Syder here are along the Syder here are along the Syder here. Syder here are along the Syder here are along the Syder here are along the Syder here. Syder here are along the Syder here. and we expect Bro. Snyder here again demer hung on a tree. From His is next Sunday (Dee, 31st). We have meeting every four weeks, and shall be blood—water to wash, and blood theyr glad to have any of our ministers when the pardon the sins of His believing for visit us any time, and if they will let visit us any time, and if they will let us how when the come, some of us the when the come, some of us the come of necessary here; as there is but little of it. There is no meeting house within eight or ten miles of ns. I should be very glad if some ministers would settle here. I think some good might be done, as there are those who do not seem to have a superment to have a supe very glad if some ministers would settle here. I think some good might be done, as there are those who do not seem to know, and have perhaps never theard, what their duty is towards God. The Word teaches as "that whosever The Son of God is rison from the dead; and the strongest seeming and the strongest shall call upon the name of the Lord shall call upon the name of the Lord shall be saved. How then shall they tereession for His following people. it not marvelons, that we are not soon er ready and willing to forsake this ev munications from different parts of the country, which will, no doubt, be read with interest by all. A number of er." Rom. 10: 13, 14. The grace of with interest by all. A number of God and the communion of the Holy tre? and especially when we think and look over the awful state of a fallon. human race, and consider that, had God not mercifully interceded, how could we account with Him! how would we stand before a righteous God, being dead in sin!

My dear reader, and especially my

young friends, how will we reckon with a righteous God, when we do not heed such great privileges, and seek gracious Redeemer? yea, verily, one who is the Judge of the quick and the dead, and to whom all power is given in Heaven and earth? He is the everlasting Father, and the Prince of peace.
Through Him we have the choice of Heaven or Hell, life or death; and had not grace abounded, the latter would have been our portion forever, and as long as we do not take God at his word, how can we expect to live happy here or hereafter? how can we expect to do good, when our hearts are ge evil? "O generation of vipers, how can ye being evil, speak good things A good man out of the good treasure of the heart bringeth forth good things and an evil heart bringeth forth ev How necessary, then, that things," heart be changed; that they be purified; that our sins be pardoned through the blood of Christ our Redeemer, whom God has set forth as propitiation through faith in His blood to declare his righteousness for the re mission of sins that are past, through could behold the unspeakable mercy gregated, to pay their respects to one whom they loved. Funcral sermon was preached in German by A. Lapp from Mark 13: 33, and in English by — Badgley from 1 Cor. 15: 57. It was my soni-law and eldest son of Deason A. Leib, who died a short time ago. Ifc.was 50 years, 6 mo. and 25 to the throne of grace. Therefore come the throne of grace. God towards us, the exceeding grea the throne of grace. Therefore come unto me: "it is finished." "Come un to me; "It is misned." "Come un-to me, all ye that labour and are heavy laden, and I will give you rest;" "for where I am, there shall my servant be also." May God grant that those who yet live, as it were, unto themselves, would say, It is enough, why stand idle? why halt between two opinion? If heaven and earth would have met in council, to ascertain whether there may be med in council, to ascertain whether there may be med in council, to ascertain whether there may be made in the many to med in yu Lord. I will pray to Him to whom redeem mankind, earth would have redeem mankind, earth would have redeem the second of the many time of the many time is a second of the many time. Plied, There is none here; the angels that I also may become one of his re-

ithful to the end; then we shall re ive the crown of life, which is in a serve for the righteous. Yes, then Christ is our Redeemer, angels our rethren, and God our Father, to whom be glory for ever and ever. Amen.

A Little Child.

Nobody can enter the kingdom of Nobody can enter the kingdom of heaven, except he first become as a little child. The great king, David, spoke of himself as a little child, and his son, Solomon, said to God, "I am but a little child," and what is most wonderful of all, our blessed Lord, and

wiour Jesus Christ became a little All the great kings and judges and renerals in the world, were once little children. And one would think it would cause proud people to reflect, how weak and helpless they were a few years ago, unable to assist themselves, and carried in the nurse's arms. seives, and carried in the nurse's arms. Let us go to the nursery, and there learn many sweet lessons of humility. Observe a child first beginning to walk: low slowly, how carefully, and tremblingly he proceeds He fears let he should fall, and seizes on some out-

it were a thousand times better that we should in ourselves learn, and perive, and understand who we are, ow and what our own life is, what God is, and is doing in us, and to what ends he will or will not make use of us.

GET a view of Christ, and you have seen more than mountains, cascades valleys, and waterfalls can ever show ou. Thunders may bring their sub imity, lightnings their awful glory earth may give its beauty; but al

> From the Sunday School Times "It is I; Be not Afraid."

"Jesus spake unto them, saying, Bo of good cheer; it is I; be not afraid," Matt. 14: 27.

While in humble faith I pray. Saviour, be thou near to aid! To my trembling spirit say, still in I . be not afraid."

In the hour of bitter grief, Let my trust on thee be stayed; Tell me, while I seek relief, "It is I: be not afraid."

When the skies above are drear, And when storms my path invade, Let those accents calm each fear. "It is I : be not afraid."

When the feaming billows roll. In their angry force arrayed, Whisper to my troubled soul, "It is It be not afraid."

Saviour! fix my hopes above; I can never be dismayed While I hear that voice of love, "It is I; be not afraid,"

When I reach the darkened vale Guide me through its fearful shade Say, when flesh and heart shall fail, "It is I; be not afraid,"

Children's Column.

Selected for the "Herald of Truth." Filial Duty.

THE HERALD OF TRUTH.

Children, do consider the relation you sustain to your parents. Recollect you are a part of themselves. They consider you as such, yea, a very tend-er part too, and in proof of it they have often exposed themselves in order to protect you. You are under imminerable obligations to love and obey them; able obligations to love and obey them; for by night and by day, you have been the objects of their tenderest care. Hear the instructions of thy father. Hear them and regard them. Attend to them as being designed to keep you from eyil and to do yon good. And forsake not the law of thy mother. Respect and obey her, and let your ac tions spring from love to her. are many good women in the world, but remember you have but one mother, and no one ever did or ever car er, and no one ever did of ever call love you with a mother's love, and neither can it be felt by any but a Child's World know the story of Nemother. Forsake not her law, who has hemin has it is told in the Bible. In been more to you than all the world every good work there are some who love you with a mother's love, and neither can it be felt by any but a beside. Let your father and mother know that their love to you has not Although it be good and profitable that we should ask, and learn, and that we should ask, and learn, and thought and suffered, and how Good hath dealt with them, and what be hath wrought in and the should ask, and learn, and that work good and should be should ask, and learn, and that we should ask, and learn, and that we should ask, and learn, and that we should sak, and learn, and the walks of Jerusa learn. He went with letters from the king, with captains and horsemen. He went with letters from the king, with captains and horsemen. He went with letters from the king, with captains and horsemen. He went with letters from the king, with captains and horsemen. He went with letters from the king, with captains and horsemen. He went with letters from the king, with captains and horsemen. He went with letters from the king, with captains and horsemen. He went with elters from the king, with captains and horsemen. He went with say that the king, with captains and horsemen. He went with elters from the king, with captains and horsemen. He went with elters from the king, with captains and horsemen. He went with elters from the king, with captains and horsemen. He with the walks of Jerusa and horsemen. He with the walks of Jerusa and horse middle and the walks of the same that year of the same tha

A little boy's Resolutions.

I will not swear. I will not dare God's name in vain to take: I will not lie. But I will try The truth my guide to make.

I will not steal For I should feel Degraded and ashamed: I will be kind.

My parents mind, Nor be a fighter named.

If I begin In youth to sin, My misery is sure; No peace of mind Can I thus find. No pleasure good and pure.

But if I love Our God above, Dear friends and parents kind. My teacher true. And schoolmates too Great peace I then shall find.

Better than Gold

King David loved the word of God His Biblo was very short. God taught him to write part of it; but much of the Old Testament, and all the New, were not written till long after David's

cannot buy health, peace, happiness; it cannot buy heaven: and a time must

the precious, the wonderful word of God! God's word spoken from heaven to us; good, holy, gracious words giving light in this dark world, show ing as God and his works, Christ and his salvation, the Holy Spirit and his gifts. It makes God's will plain to us. showing how sinners can be saved, the guilty be pardoned, the poor made rich, the lost be found, and the dead

receive eternal life.
Without the Bible there is no light no knowledge for the soul.—Let it en-ter, plenty of it, pure as God has given it. Let it shine in our hearts, make our way light, even in sickness and death, till we enter heaven.

The Good Nehemiah,

oppose. Nehemiah found opposition when the king of Persia gave him leave

when he said:

The God of heaven—the living,
mighty God who had permitted Jerusalem to be destroyed,—Nehemiah
trusts in him; He will prosper us will help us in a time of so much need. He will give us wisdom and power to raise again that once famous city therefore,—because we know this, we his servants-the Jewish nobles, lders, princes, and people who own God as their Masters; we will arisenot sit in sadness and mourn any long er, but in God's name we will work and build—houses, walls and towers and so repair the temple.

It was well said. They went to

work, and God helped them; the wall

n Jerusalem.
We seek a better city, not built by men. Where is it? What is its name?

— Child's World.

Days of Rest.

Why did God give us Sabbaths—days of rest? Why set apart one day out of every seven, and give us this seventh day for some particular pur-pose? Why is it called a holy day?

It is clearly not for play or work, not for buying or selling. If we spend it well, it will be in doing what God wishes us to do. God gave it to be the happiest day, the best day of all the seven, that in it especially we might draw near to him, seek his face, hear his word, read the Bible, and join in prayer and public worship. This is to spend the Sabbath well, for our soul's good, that we may, for a time, as far as we can, forget earthly things

Set apart the Sabbath for God's service, give glory to God in it, think of him, pray to him, obey him; thus it cannot only neaven: and a time mass linu, pray to him, obey him; thus leave his gold, for it cannot be taken into the eternal world.

How wise then, it must be to love.

Love to Children

Teachers love their little children, Fold them in their heart's embrace; To the poorest and the weakest They will give the warmest place.

Hearts of children take impressions As the yielding wax or clay, Love imprints the seal of heaven, And the stamp remains for aye

O. then hear the loving Jesus; To his arms he bids you come, Still he loves and saves the children-Still invites them to his home.

"I find that the benefit I receive from Scripture in a great measure depends upon myself. How often, in turning to it to clear up some historical se-quence; or some obscure doctrine, to find material for imagination or ground for hypothesis, I only get at the shell in-stead of the kernell Or, again, if in highstead of the kernel! Or, again, if in high-wrought times a clearer insight be af-forded, how prone are we to seek to improve and define it by our strength, and so to bring human fictions instead of Divine truth to light. The myster-ies of the Holy Scriptures are revealed to us only when we are seeking for nothing else but for the way of recon-ciliation to God, and for help in our battle against selfishness and sin.
Again: I learn more and more to discern the Divine wisdom which has set limits to revelation. All that we need for our happiness is given us; and were the curtain lifted further from holy mysteries, man would be lost in hopebewilderment .- From the Life of

Happy Meeting.

O happy day, when Saints shall meet To part no more! the thought is sweet, No more to feel the rending smart, Oft felt below when Christians part.

O happy place, I still must say, Where all but love is done away. All cause of parting there is past; There social feasts will ever last.

Salvation

"Salvation! What a word; and "Salvation! What a word, and what a blessing! One word, but containing millions of ideas. It is the Bible condensed into a single term. God's eternal counsels, Christ's redeeming work, the Spirit's sanctifying deeming work, the Spirit's sancenying power, all the riches of divine grace, all the blessings of eternal glory, are in substance comprehended in those few syllables."—John Angel James.

King David loved the wort of the wort of the Wilson and Wait upon God, think and "hear lime to write part of it; but much of the Wilson and Wait upon God, think and "hear lime way."

"The way the God Tom worldly work on the Sabbath—do not use the death. The longest of the psalms is about the Bible; and it is indeed the best, the most wonderful, and the most to be prized of all books.

David prized his Bible; above gold —more than the bright, sparkling, precious metal; year—yes, truly; above fine gold—more than tie richest, purises, most valuable gold.

Sold will buy many things, but it to the graces pleasure, happiness.

DIED

On the 23rd of Dec., 1865, in Washington Co., Iowa, of lung fever, sister Mary, widow of Daniel Conrad, aged 56 years, 10 mos, and 17 days. She was buried on the 25th, on which occasion the writer preached a funeral discourse from J. 14: 1, 2. She leaves ten children to mourn their loss.

On the 3rd of Jan, 1866, in the same place of liver complaint, Bro. Jonas Becht, in the 44th year of his age, He leaves a mourning widow and three children. Both the above persons were members of the Omish Mennonite

BRNJ. EICHER.

On the 22d of December, 1865, in Mahoning Co., Ohio, of typhoid fever, Michael Shahk, aged 66 years and 16 days. Funeral sermon was preached by John Blosser, from Isa. 57: 2.

JOHN BURKHOLDER.

On the 19th of November, 1865, in On the 19th of November, 1865, in Strasburgh township, Lancaster Co., Pa., of cramp in the bowels, John B. Mellinger, aged 47 years and 2 months. Funeral sermon was preached by the brethren Benjamin and Amos Herr.

On the 1st of Nov., 1865, in Hamilton Co., Indiana, of diarrhea, Sister Elizabeth, wife of Bro. John Correll, formerly from Laneater Co., Pa., aged 61 years, 7 mos., and 24 days. Her trust was in Jesus. We hope she has gone to everlasting rest and happiness, "where God shall wipe away all tears from their eyes; and where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

J. M. BRENNEMAN.

On the 17th of Nov., 1865, in Allen Co., Ind., Polly, wife of Michael Rodgeb, in the 70th year of her age. As on minister was present, the funeral sermon was deferred until the 7th of Lan. 1868 when it was preschald. Jan., 1866, when it was preached by the writer from Rev. 14: 13. She was a member of the Mennonite Church. CHRISTIAN BAER.

On the 25th of Dec., 1865, in Clay Co., Ind., Samuel Hostetler, aged 74 years, 11 mos., and 4 days. He was buried at the Mennonite Burying-ground. Funeral sermon was preached by the heat ground. Funeral sermon was preached by the brethen Jacob Bower and Eli Mishler. Text, Matt. 16: 19. Near 18 months before his death, he had a severe stroke of the palsy. Since that time he has been almost helpless, and, a short time before his death, he expressed a longing desire to depart.

GEO. FUNK.

On the 20th of December, 1865, in Alleghany Co., Md., David Schrack, aged '79 year, 6 mos, and 26 days. He was buried on the 23rd, in the grave-yard on the Roquel farm. A funeral sermon was preached by Bros. Jonas Peachy and Jacob Brennemau. He was born in Somerset Co., Pa., where he resided until 1860. He was a faithful member of the Omish Mennonite Church.

On the 31st of October, 1865, in Somerset township, Somerset Co., Pa., Susanna, consort of Joseph Gashaw, aged 59 years, 8 mos., and 14 days. Her maiden name was Stutznan. She was buried on the 2nd day of Nov. A funeral discourse was delivered by the writer from 1 Thess. 4: 13—18. She was a faithful member of the Omish Mennonite Church, until called to the On the 31st of October, 1865 Mennonite Church, until called to the Monnonite Church, until called to the future world, where we hope she with meet the Savior, in mansions above, where all tears shall be wiped from hereyes, and where there shall be no more sorrow, nor pain, nor death.

ABNER YODER.

On the 28th of December, 1865, in Augusta Co., Virginia, very suddenly, of apoplexy, Solomon Miller, aged 62 years, 8 mos., and 18 days. He was in usual health during the day, until about 5 o'clock, P. M., when his family found him at the barn, in an insensible found him at the barn, in an insensible condition. He never spoke again, and died about ten o'clock the same evening. He was a good neighbor, an affectionate hasband and father, and a consistent member of the Brethren (Tanker) church. His body was followed to the grave by a large concurse of friends and relatives. Daniel Brower of that church and Jacob Hillstein of the Mennonite church debrand of the Mennonite church preached the funcral sermon. May all take warning from this dispensation of Providence, for in such an hour as ye think not, the Son of man will come.

The same was sent also by Pre.
J. HILDEBRAND.

On the 27th of December, 1865, in Markham, C. W., of liver complaint, John Steckley, aged 59 years, 3 mos., and 19 days. He bore his severe ill-ness, which lasted about two weeks, with great nationes and resignation. ness, which lasted about two weeks, with great patience and resignation, longing for the hour of his departure, and leaving his family the conforting assurance, that his spirit is now at reat with the blossed. He was buried on the 30th in. Heises' Burying Ground, upon which occasion J. Wideman and Peter Koler preached in German, and Peter Koler preached in German, and S. Schneider and the writer, in English from John 5: 25—30. He was a faith-ful member of the Tunker church, and leaves a mourning wife and five daughters. His only son died last June two years ago, and his father about a year ago. Lord so teach us to number our ago. Lord so teach us to number our days that we may apply our hearts un wisdom.

J. H. STROKLEY.

On the 1st September, 1865, in Wood Co., Ohio, of typhoid fever, Israel Pictcher, son of Jacob and Elizabeth Plctcher, aged 24 years and 25 days. He was suick 27 days and suffered greatly. He was baptized and received into the church last spring. Funeral sermon by Bros. Jacob Kaempfer and George Tyson.

In the same place, on the 29th of Dec., 1865, Henry, son of John and Francy Legron, aged 21 years and 10 months. He had suffered greatly during the last five years with fits. On the evening before his death he went the evening before his each ne was found to bed in usual health, and was found dead the next morning. His father formerly lived in Lancaster Co., Pa. Funeral sermon by the same as the above, from 2 Kings 20: 1.

"Attend, young friends, while I relate
The dangers you are in;
The evils that around you wait,
While subject unto sin.
Although you fourth, the the rose,
While in its branches green;
Your sparkling eyes in death must close
As we have often seen." DAVID TYSON.

On the 13th of January, 1866, near Milton, Northumberland Co., Pa., Leah, daughter of Abm. and Leah Angeny (formerly of Bucks Co.), aged 28 years and 5 days. She had been sick with the measles, but apparently recovered, returned home from her sister's and immediately took sick sgain; affering greatly for three days, when the spirit left its clayey tenement. During her sickness, she spoke of death frequently, and said, "I do not think I shall get well this time, but feel resigned to the will of God." On the morning before her death, her sister signed to the will of God." On the morning before her death, her sister said to her, "I do not think you can live over be-day. Do you feel willing to die?" She said, "Yes: death seems best;" then added, "But net my will be done, but thine, O Lord." A little

OF TRUTH.

| Shile after anather sister was standing by her beddide when she repeated the following lines:
| "Oshall we know each clar there is that beautiful head" | "In three mouths, three new graves have been made, and three loved ones from the same heusehold are steeping fire, but our Pather knowed the best, and He dooth all things well.
| "On the 12th of January, 1806, in Hills and the standard on the 12th of January, 1806, in Hillstone town on the 12th of January, 1806, in Hillstone township, Bucke Co., Pa., sister Kinabeth, wife of Bro. Heary Chestald and Landberman sickly over a year, and the hast two or three mouths preceding her death, her sickness became more severe. But the bore it with Christian or the standard on the 12th of January, 1806, in Hillstown township, Bucke Co., Pa., our blood on the 12th of January, 1806, in Hillstown township, Bucke Co., Pa., our blood on the 12th of January, 1806, in Hillstown township, Bucke Co., Pa., our blood on the 12th of January, 1806, in Hillstown township, Bucke Co., Pa., our blood on the January of January, 1806, in Hillstown township, Bucke Co., Pa., our blood of January, 1806, in Hillstown township, Bucke Co., Pa., our blood of January, 1806, in Hillstown township, Bucke Co., Pa., our blood of January, 1806, in Hillstown township, Bucke Co., Pa., our blood of January, 1806, in Hillstown township, Bucke Co., Pa., our blood of January, 1806, in Hillstown township, Bucke Co., Pa., our blood of January, 1806, in Hillstown township, Bucke Co., Pa., our blood of January, 1806, in Hillstown township, Bucke Co., Pa., our blood of January, 1806, in Hillstown township, Bucke Co., Pa., our blood of January, 1806, in Hillstown township, Bucke Co., Pa., our blood of January, 1806, in Hillstown township, Bucke Co., Pa., our blood of January, 1806, in Hillstown township, Bucke Co., Pa., our blood of January, 1806, in Hillstown township, January, 1806, in Hillstown township, January, 1806, in Hillstone, 1806, in Hillstown township, January, 1806, in Hillstone, 1806, in Hi

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The Benald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

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JOHN F. FUNK,

NQ. 42-SOUTH MORGAN ST., CHICAGO, ILLINOIS

CHARLES HESS, Printer, 93 Randolph St., Chicago,

For the "Berald of Truth." Unity among the Brethren.

Behold, how good and how pleasant is fer brethren to dwell together in it is for brethren to ounity !"-Psalm 133.

Those are called brothren, who are begotten of the same father; as, for example, Joseph's brethren said to him, "Thy servants are twelve brethren, the sons of one man in the land of Canaan."—Gen. 42: 13.

Again, in the Scriptures, all that stand in the relation of kinsmen to each other are also called brethren; as, for instance, uncles, cousins, brothersin-law, &c. Lot was the son of Abraham's brother, yet he is spoken of as the brother of Abraham.—Gen. 14: 14, 16. It was said to the children of Israel, 'ye are to pass through the coast of your brethren, the children of Israel, 'ye are to pass through the coast of your brethren, the children of Esau."—Gen. 2: 4, 8. "I am distressed for thee, my brother Jonatham," said David.—2 Saun. 1: 26. Tellingly, those are called brethren, who are of the same nation, and have degeeneded from the same progenitor. Thus the Israelites as a body are often called brethren. Moses went on not each other are also called brethren; as,

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Thus the Israelites as a body are often called brethren. Moses went out nuto his "brethren."—Ex. 2: 11. Ho said to Jethro his father-in-law (Ex. 4: 18), "Let me go. I pray thee, and return muto my brethren which are in Egypt." Paul says, "I could wish that myself were accursed from Christ for next. were accursed from Christ for brethren, my kinsmen according to the flesh,"—Rom. 9: 3. The Levites to k tithes of the people; that is, of their brethren."—Heb. 7: 5. Moss said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren.

Fourthly, all men in general who have lived since the creation are called brethren. "Have we not all one Father? hath not one God created us?— Mal. 2: 10. "At the hand of every man's brother will resquire the life of man."—Gen. 9: 5. "I pray you, brethren, do not so wickedly," said Lot to the Sodonities.—Gen. 19: 7. "Thou shalt not hate thy brother in thine bears. "One shalt in any wise rebulke. heart; thou shalt in any wise rebuke thy neighbor."—Lev. 19: 17 "One is your Master, even Christ; and all ye are brethren."—Matt. 23: 8. These words Jesus spoke to the multitude as well as to his disciples (verse 1).

Fifthly, all those are called brethren, who erated and born again of the on of God our Heavenly Father, of the one Spirit Father, These

unto them, I ascend unto my Father, and your Father," &c. Oh, how holy indeed is such a brotherhood in the Lord, and how intimately united and bound together in love and mutual obli cation to each other!

In whatever direction we may turn in this world, wherever there are men, we shall find also brethren; and let them be of whatever class they may, them be of whatever class they may, the words of our text will with great fitness and propriety apply to them. But especially of the spiritual brother-hood, may it be truly and emphatically suid, "Behold, how good and how pleasant it is for brethren to dwell to-gether in unity." Nay, per cannot describe how excellent and lovely, how noble, how good, how pleasant and acceptable to God and his child-ren it is when a suirtual brotherhood. "dwell together in unity." Dear breth-ren, do we, then, carnestly endeavor with all our strength, to fulfill the

sacred duty?

In order to comprehend rightly and clearly the meaning of our text, let us first take into consideration the unpleasantness, injurionsness, hatefulness of the opposite state of things before God and his angels, when brethren (especially those that call themselves Christians) dwell together in disunion, hatred, and contention. In the first place, how unpleasant, hurtful, and disgraceful it is, even when natural breth-ren of one family dwell together in ren of one tannily dwell together in discord I Oh, what sorrow, pain, and trouble are often occasioned, when they wickedily try to do to each other all manner of injury for the sake of tormenting one another! The conse-quences of such discord among broth-row the real to this call, Lord, a well ren the aged patriarch Jacob, as well as many other fathers and mothers,

had largely to experience. Secondly, if we look abroad into the world in general, who can describe the great evil, the pain, the grief and wretchedness, which have already been caused by discord among brethren! What immunerable multitudes of human lives have been thus numderously de-stroyed! What immensely great quantities of human blood have been shed, ard what incalculably great amounts of earthly wealth have men already destroyed for each other! Of these things we have an example in the late as also of many other evils.

Thirdly, if we east a view upon the piritual brotherhood of our day, who an here describe the great min and mischief which have already been and are still caused by their discords! In the primitive period of Christianity in the time of the apostles, they were of one heart and of one mind; but now they are split up and divided into hundreds of seets, hating, reproaching, reviling, and condemning one another without measure or restraint; and almost without exception each church professes to be the best and the true one, so that many souls who are con-cerned for, and desire to seek, their salvation, scarcely know whither to go. Jesus, however, is still the true and

only fount of salvation.
But finally, if we examine our so called Memonite brotherhood, which in the beginning was united and bound of God our Heaventy Father. These two converses and the salvation of men, how are called brethren in the Lord, and who between the salvation of men, how the converse soon became discordant brethren; the Lord, and also holy brethren. It is also holy brethren is brethren; for he says, "Whosever thall, do the will of my Father which is they are at present divided! Oh how many seets they are at present divided! Oh how many seets of the same is my brother."

He called them brethren also after his of booght souls have, perhaps, been hereby hindered and suffered to perhaps to be some gradual approach of beginning the said to Mary Magdalene, "and say the said to Mary Magdalene, "and say the same is my the said to Mary Magdalene, "and say the same is my the same is my the same in the salvation of men, how to to very soon beginned its condition that the save that hat the save that the save in this edge and present the same is my the same in the salvation of the saves in this same is more than the same is my the same in the salvation of the saves in this condition will save the save in this edge and save the save in this edge and save the save in this condition that the same is my the save in the save in this save in the save in this condition that we may save in the save in this condition that the save in the save in this condition that the save in the save in this condition that the save in the save in this condition that the save in the save in this condition that the save in the save in this condition that the save in the save in this condition that the save in the save in this condition that the save in the save in this condition that the save in the save in this condition that the save in the save in the save in this condition that the save in the save in the save in the save in this condition that the save is save in the save in this condition that the save in the save is the save in the save in the save in the save in t in love, we find, alas! that very soon became discordant together

ish. Where at present is there any community of our brotherhood to be found, in which all are perfectly united and at entire peace with one another? Alas! how dark, how dark our light is Alas! how dark, how dark on light is shining! Indescribably and inexpressi-bly great is the mischief which has arisen and which is yet daily arising from the discord among the brethren. We will now turn to the other side of the picture and consider, First, "how good and how pleasant it is" for

natural brethren in one house "to dwell natural brethren in one noise to awen together in unity! To be in unity is as much as to be of one mind, of one heart, and in harmony with one au-other. In such a harmonions brotherhood each one is ready to assist the other and to help him on in his labors. They work together in mutual support of each other, walking together hand in hand. Oh how pleasant! how good and lovely such a state of things is, and how acceptable to all Christian

Secondly, "how good and how pleas-ant it is" for brethren of a neighborhood, city, or country "to dwell to-gether in unity." For where such is the case, there will not be strifes, conthe case, there will not be strifes, con-tentions, hatred, enmity, reviling, fightings, wars, and bloodshed; but love, peace and unity." All will work together and try to help one another. Here each one will live not for hunself only, or seek only his own profit or in-terest; but also that which is profitable and conducive to the interests of oth-Oh how amiable and praiseworthy would such a harmonious universal brotherhood be! But, alas! where on earth is such a brotherhood to be

found?
Thirdly, "how good and how pleas-ant it is" for spiritual brethren in Christ, in the same church to "dwell together in unity!" If they are truly united and bound together in bonds of love, seeking to help, build up, and edify one another on their pilgrimage, and walking hand in hand, "in the same mind and in the same judgment," who can express "how good and how pleasant" such things are! For where such is the ease, it may truly be called a heaven here on earth. Dear brethren, let us endeavor with all our heart to promote this unity among the brethren. Behold, how refreshing and en-corraging it is for brethren from time to time to assemble in concord, to serve the great God with praises, honor, serve the great viol with princes and to hilld up, comfort, and encourage one another. Oh, how good, how divine, how noble, how pleasant and lovely this is! Oh, meditate upon it. Fourthly, but, though it be so good

and so pleasant for brethren in a single community to dwell together in unity, yet how good and how much more pleasant must it be for several Chrisian communities, united and bound together in the bond of love, in con-cord mutually to extend to each other a brotherly hand of fellowship, and to seek to be helpful to and promotive of each other's interests! For example, if all the so-called Mennonite and Omish together in love, working in harmony with each other, to promote the honor of God and the salvation of men, how

a mutual help to each other in building and advancing the kingdom of rist. Whenever this result shall Christ. Whenever this result shall have been attained, we may then hope that all party-spirit among us will soon begin gradually to disappear, and we may possibly at hat be, for the greater part or entirely, mitted into one. How good and pleasant it would be, if we could dwell together in unity as brethern, and as one houshold of faith, seeking together to the property of the pro ren, and as one nonshord of fath, seek-ing together to build up the peaceful kingdom of Christ. We all, I hope, wish to get to Heaven and be there for wish to get to Heaven and be there for ever. But there will be no separation any more; but a perfect union, love, and peace for ever and ever. If, then, we, in this time of grace, are here so exparated and estranged from each other as to be nuwilling to have anyother as to be unwilling to have any-thing to do with each other, how can we expect to live there together in unity forever? The Savior says (John 10: 10), "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Alas! how lamentable it is, that the flock is so divided, there being but one shepherd ! This has often being but one shepherd! This has often been to me a serious consideration. But what will thoughts avail, if we leave the matter at that without doing anything more? It could not, I hope, be any disadvantage, or make the matter worse, to consult together, in mutual brotherly love, as to the course it would be best to take, in order to come nearer together, and eventually, if possible, to be mitted and joined together in love. I have often thought of the muture as have also other breth. of the matter, as have also other breth-ren. We have also sometimes conren. versed on the propriety of practica-bility of holding a general conference for the attainment of this end, if we would manimously consent to meet would infaminiously consent to meet together, as, for example, the brethren in Germany did, who, in 1632, held a council at Dort for a similar object, and united themselves into one brotherbood.

But as my humble views may be very imperfect and musatisfactory, I simply mention this as in accordance with my humble judgment, and in love thus present it to the consideration of the brethren and fellow-laborers, and would hereby inquire of them, whether it would be agreeable with their views, to try the experiment, appoint a general conference, and invite the various branches of the Old Mennonite brotherhood in the United States and in 'anada, not excepting the Swiss and Canada, not excepting the Swiss and Omish brethera, to be present, in order to make an effort, by the help of God, to effect a more perfect union and enter into a more intimate relationship with each other. The matter should not, however, be pushed on too hastly, so as to give opportunity for a mature consideration, as to how, when, and where, it should take place. I desire, therefore, that the brethern who think worth their while, communicate their views of the matter through the Her-sivesy of the matter through the Her-sives of the matter through the Her-sives of the matter through the Her-sives of the matter through the Her-sive and the sive of the matter through the Her-sive of the Her-sive of the matter through the Her-sive of the Her-siv views of the matter through the Herald of Truth as early as practicable, and say whether they are in favor of, or opposed to the plan suggested. Let them express their sentiments freely and openly, yet only in conformity with brotherly love. The Swiss and Omish brethren are also invited. Should any one prefer to do so, let him also write to me privately. I remain your true-hearted and well withing brother and fellow-laborer in the Lord.

J. W. Berner. iews of the matter through the Her-

J. M. BRENNEMAN.

Elida, O.

III.

The second textual reason given for glorying in tribulation is because of the discipline of our patience in devel oping a good experience. "And pa-tience worketh experience." The latter is the result of the former. It is the same in the original from which derive experiment-a test or trial by which we may know the value and genuineness of a thing. This experience is always proportionate to the patience we exercise. If we struggle on under adverse eircumstances, through the sharp action of trials hopefully, we shall properly test our strength and add to it according to our day for subsequent conflict. But if we give up waging earnest contest with our spirit ual foes and yield ourselves over to discouragement and repining, we shall fail to increase a godly experience sole-ly because we have failed in patience. And neither will we have done our duty nor ourselves justice. For with the grace given us, we are competent to carry on a successful struggle agains the sharpest conflicts that can meet us. This is what the apostle means by "the good fight of faith" and "perseverance in well-doing." No one can accomplish anything worthy of himself without patient, persevering effort.?

How many fall short of an anxious result, only because they lack patienc. How many of the finest minds, can able of attaining the highest object their ambition have given over its our gealth and greatness are now and ther suddenly obtained—in a day—but experience never: it comes only with

stances of discipline.

On the other hand impatience is injurious to any cause; and especially so to the cause of Christ-to the Christian's personal experience and in his dealings with others. The constant struggle going on in his own soul between principle and passion-grac-and sin-the will and duty, require great strength of purpose to be pa-tiently continued with benefit. He must not meet the wiles of Satan with only an impulsive or spasmodic resistance, but it must be with constant vigilance. For our great adversary will come with was kined on the random in conse-for, we should always look for fresh gas-adts and make one victory a step to a other; thus giving to our char-railroad while intoxicated! That drunk to a other; thus giving to our char-cacter the moral protting of triumph for turne conflict. And as every Christma tas his seasons of buffeling, so is he driven more to the sure refuge of defeave. And just as the young tree strikes deeper its roots and be comes stronger in pite of the fury and your hearts be overcharged with sub-blasts of every storm, so is the christian's piety nearished and made more of this life and so that day come upon with the control of this life and so that day come upon the control of this life and so that day come upon the control of this life and so that day come upon the control of the tran's piety near-shed and made more firm in the stormy tried through which be passes. He becomes more deeply rooted and grounded in the love of the gospel, because of every attempt of Satu to destroy him. And thus godil-that sleep, skep in the night; and they

word and heard in His sanctuary, but among riotous eaters of flesh: for the what we have believed and done, that drankard and the glutton shall come to secures to us victory. Not what we poverty."—"Who hath wee? who hath have professed to have, but how much sorrow? who hath contentions? who have professed to have, but how much sorrow? who hath contentions? who we have actually overcome, that behath babbling? who hath woulds lated were then one township. The Meeting without cause? who hath reduces of House is now in Bedminster township.

*** Samuel Shelly was not ordained in this elead were then one township. The Meeting without cause here from another congression.

conquers, that he can hold. He may life time, but never be able to enter it as long as he cowers before the enemy. So the Christian, unless bold and ag gressive, will never drive out the enemy rom the citadel of his heart.

But, again our experience is also in creased and sanctified by influences which come from our relation to oth-For there are outward struggles which we must be equally persistent

The teacher, for instance, has a work which requires much patience; he may placed over a class that may try s grace very frequently to the utust so much, unfits himself for doing

and pleasant. And every one has a ctuate, which will be reproduced in the few or many affected by their example or precept. Prominent among such, is that of parents over their child-If they are fretful and impatient most probably the children will grow up like them. There are some noble receptions, but mostly the poets prophecy is fulfilled—'like father, like son. little toward a right experience.

Corentry Knoll, Pa., Feb. 13th, 1866.

> For the "Herald of Truth; Drunkenness.

rear in destroy non, and this gentlems seep, seep in the mgns, and they test is acquired from contending op-posits constantly—a richer experience in might." Solomon says, "Wine is a of 600% own strength and presence is mocker, strong drink is raging and realized in times of need and trouble. whosoever is deceived thereby is not It is not what we have read in God's wise."-"Be not among wine-bibbers;

What has been said, are chiefly the words of the Bible; and I felt on reo conquer in the temptations that sur- eciving the letter from which the short ound us and the discouragements at- extract at the head of this article is Overholt, Daniel Landis, Christian tending the work which Providence as- made, that I could not pass it over Gross, Abraham Kulp, Abraham Mey without also giving my testimony against a sin which is so prevalent among the people of this country and succession in which they are named productive of so much crime; and this The three latter arc still in the land of this grace very frequently to the ut-so much the more, because, living in a most. His mid is perplead what to large city as I do, I constantly see the do; he may despond and even despair evil effects of drinking to excess. Oh, feeling grows upon him, with indulgrows upon him, with indul-ble loses nationed and thus, by of whom are exposed to great temptation from this very thing. But let me post in the majority of same ly majority of same ly different young many and on the same ly different young many do not allow yourself to fall into the tempter's patient? Perlaps in the majority of same? Withdraw yourself from it, lest yout on the same ly withdraw yourself the majority of same? Withdraw yourself propry, although, in the your sumble and fall. I have seen the was shaken, as it were, you stumble and fall. I have seen the such cases it not in an, it the price qual-lification had been patiently acquired, dangerous places, like pitfalls, opening they would not fail in the second;— wide to receive those who are led into not so soon become "weary in weldlo-; the fearful service of the wine-cup. ing" and fainted by the wayside; but knew one who, when thirteen years of ang and tauted by the wayside; but I show one who, when threten years of stongest entress three country. May by laboring on cheerfully might already have reaped the fruit of their large, had as bright a prospect of a tstand as a city that is set on a hill, ready have reaped the fruit of their happy and useful life as any boy ever patient sowing.

If we were nore interested and de-where. His first step in the down-fold. voted in our preparation for duty, its ward way was disobedience to his performance would be much more easy parents; the second, strong drink; the third, stealing. Where is he now? my heart has often asked; but no tidings come. Perhaps his home is in some dark prison, but I cannot tell.

Let us, then, dear brethren and sist ers, be careful that we teach our childand strong drink, by whatever name it may be called. As Christians and professors of religion, we must guard come, buy wine and with a grant the test for come, buy wine and with a grant the test for the come, buy wine and with a grant the test for the come, buy wine and with a grant the test for the come, buy wine and with the come of the c Again, if they are too impatient to any interests against use too recense of money and without price. Wherefore train up their children faithfully, and teach our children also to avoid it. not bread? and your labor for that to fulfill all righteousness.

J. F. Funk.

Run Church, in Bucks Co., Pa.

The society here received a tract of land for the purpose of building a and to eat of the heavenly manna, and meeting house thereon, as we find by a deed executed by William Allen, of fatness. Philadelphia, under date of March 24th, 1746, for fifty acres of land in have no pleasure in the death of the Phinstead township,* to Abraham wicked; but that the wicked turn from harrens Oberholtz, Jacob Wismer, and from your evil ways; for why will ye Jacob Oberholtz,—all of the aforesaid die, O house of Israel?" "How long

in the year 1766, as may be seen on delight in their seorning, and fools one of the corner-stones. An addition hate knowledge? Turn ye at my re

year, I could not ascertain.

The carliest minister that can be re-The earliest minister that can be remembered by any one now living (and ed, and ye refused; I have stretched that by a sister in the church in her

onquers, that he can hold. He may eyes? They that tarry long at the seferce the gates of the great city a wine; they that go to seek mixed if time, but never be able to enter it, wine. Look not thou upon the wine years was blind. Tradition says, be when it is red, when it giveth his color when it is red, when it moveth itself aright. At the last it bitch like a scrpent, and sinceth like of a red red with the last it bitch like a scrpent, and so will wisher feel! Chiralian solitation. a well-wisher of all Christian societies. stingeth like an adder."

The Herald has said but little on made them a present of fifty acres of this subject as yet, neither does it pro-pose to say much concerning it now, goblet for sacramental purposes, which the society have still in use,

The next ministers were, Jacob Gross, Abraham Wismer, Abraham er, Isaac Moyer, Samuel Gottshalk and John Gross, in the same order o the living, but the former are gathered

The deacons, as far back as I can

The deacons, as far back as I can recollect (53 years), were Henry Moy-er, Daniel Fretz, Abraham Wismer, Samuel Shelly,** and Jacob Overholt. This is a brief History of our church as it has stood for upwards of one hundred years, through good and cvil vas shaken, as it were, by a "mighty wind." A schism took place, and strongest churches in the country. May

For the Herald of Truth An Exhortation.

"Ho, every one that thirsteth, come rain up meir eineren iannun, and What should we think of one who which satisfied not? hearken diligent trangers, their patience will avail but professes to be a Christian, and yet ly unto me, and eat ye that which is ness freely, even to drunkenness, all good, and let your soul delight itself sorts of spirituous beverages? The fol- in fatness,"—Is. 55: 1, 2. Seek ye the lowers of Jesus must avoid drunken- Lord while he may be found, call ye ness and gluttony as much as any other vice, and ministers should not fail to have merey upon you and will abungive their testimony against it, even as dantly pardon. What encouraging Paul, when he reasoned before Felix words are these to the weary plagrim of righteousness, temperance, and judgment to come; for thus it becometh us of this words. Here we have a safe how temptations when old ones are too woods. It he finds it is of no avail to assent on from another. He is ever resultes, nor manufact, respectively. The first it is ever resultes, nor manufact, and most stable to sait the temptations to four in limitation—and ways assituous in scarcing out the most stable to sait the temptations to four in limitation—and when the control of th and sure refuge; here we may find give us to drink of the living water our souls shall delight themselves in

"As I live, saith the Lord God. I ownship.

The first Meeting House was built ye love simplicity? and the scorner was afterwards built to it, but in what proof; behold, I will pour out my year, I could not ascertain. out my hand, and no man regarded

THE HERALD OF TRUTH.

a For the Herald of Truth.

Parallel between Joseph and Jesus.

As there is no character (saith the excellent and learned Rollin) in the As there is no character (sath the excellent and realized xouth) in the Old Testament more worthy of imitation than that of Joseph, so are there few saints in whom God hath pleased to express so many circumstances of resonblance with his blessed Son, as in Joseph, the bare repetition of which will be an evident proof of this observation.

is hated of his brethren.

but ye have set at nought all my coun

sel, and would none of my reproof: I

mock when your fear cometh."

Now let us consider these things

Why

and apply them to ourselves. Whishould we rather choose to die? Wh

do we love darkness rather than light

Why are we so prone to sin and re

fuse the good things of eternal life?

Why do we still refuse to deny our

selves and to withdraw from the vain

njoyments and pleasures of this world?

Why not bear our cross for a while

here, and then receive the rich reward

of the blessed, namely, Heaven, the crown of life, glory everlasting, and

so great joy, that we now cannot even form any conception of it? The Lord declares, "They have

moved me to jealousy with that which

is not God; they have provoked me to

unto the lowest hell, and shall consume

the earth with her increase.-Dent.

32: 21, 22. "Hear, O heavens, and

give ear, O carth: for the Lord hath

spoken; I have nourished and brought

up children, and they have rebelled against me. The ox knoweth his own-

er, and the ass his master's crib: but

God, in mercy, did not accept us? It

enough for God, for the great salvation

which he has wrought out for us; and

if we persist in our evil ways, and still

refuse to receive him and accept the

riches of his grace, which he so freely

offers us; then it will indeed be sai

to us, and in justice too, "Because I

have called and ye refused; I have

stretched out my hand and no man re-

counsels, and would none of my re

proof; I also will laugh at your calan

ity; I will mock when your fear com-

O my friends, what will you do.

then, when the Lord will no longer hear your cries? when you shall be

earth shall pass away and you behold

the blood-washed saints ascend to eter-

nal glory, and yourselves east out from

the presence of the Most High? Oh! stop and consider ere it is too late, ere

you are forever lost. Turn ve. turn ve

from your evil ways, for why will ye

die, ve house of Israel? Give your

now: repent while it is an accented

if ve will hear his voice, harden not your hearts," and in the final judg-

ment, ye shall hear the welcome words "Come, ye blessed of my Father, in-

herit the kingdom prepared for you from the foundation of the world.

There we shall see Him as he is-

there the Lamb which is in the midst

of the throne shall feed them, and shall

lead them unto living fountains of waters, and God shall wipe away all

tears from their eyes; and the right-

kingdom of their Father. To him that

overcometh shall be given to eat of

the tree of life, and there shall be no

more death, neither sorrow nor crying;

for the former things have passed away, and a new song is in their

mouth, and their songs of praise and thanksgiving shall ascend before the

"When all thy mercies, O my God,

My rising soul surveys ; Transported with the view, I'm lost In wonder, love and praise,"

J. O. SMITH.

throne and the Lamb forever.

left in ut'er despair? when heaven as

1. For reporting their wicked deeds. 2. For being affectionately beloved by his Father.

3. For foretelling his future glory. brethren at a distance.

5. His brethren conspire against his anger with their vanities." "A fire is life.

6. He is sold for twenty pieces

7. He is given up into the hands of

strangers by his own brethren 8. His garment was dipped in blood. 9. He is condemued by Petiphar

without any one's speaking in his be Israel doth not know, my people doth half. 10. He suffers in silence.

not consider."—Is. 1: 2, 3. Let us, therefore, O reader, not be too hard-11. Placed between two criminals, hearted. Let us not refuse to hear c foretells the advancement of the one, him that speaketh from heaven; but and the approaching death of consider it as a great mercy; for what would we be, or what could we do, if other.

12. He lies three years in prison

13. He arrives at glory by sufferngs and humiliations.

14. Ho is set over the house of Pharaoh, and over all Egypt.

15. Pharaoh alone is above him.

16. All bend the knee before him.

17. The famine is in all the Lands: there is no bread but in Egypt, where garded; but ye have set at nought my

Joseph governs.

18 All are sent back to Joseph by Pharaoh.

19. All the neighboring people come

into Egypt to buy corn.

20. Joseph's brethren come to him, wn him, and are fixed in Egypt,

is hated by the Jews.

1. For reproving them for their sins. 2. For declaring himself to be the son of God, and saving that God him-

4. He is sent by God his Father to the lost sheep of the house of Israel.

5. The Jews form a design of put-

ting him to death. 6. He is sold for thirty pieces of

7. He is delivered up to the Romans

8. The humanity he was clothed

with suffers a bloody death.
9. He is condemned, and nobody

peaks in his defense.

10. He suffers all kind of injuries and punishments, without complain-

ing.
11. Placed between two thieves, he foretlels the one he should go into paradisc while the other dies impenitent,

12. He was three days in the grave 13 It behoaved Christ to suffer, and thus enter into his glory.

14. Ho is made head of the church,

and every ereature is made subject unto him

15. He is above every creature but ubicet to God, as man. 16. Every creature must bow at the

name of Jesus Christ. 17. Poverty and error are universal, truth and grace are only found in the church where Jesus Christ reigns.

18. There is no salvation, no grace, Jesus Christ.

19. All nations are admitted in the

church to obtain salvation.

'20. The Jews will one day return to Jesus Christ, own him, worship him, and enter into the church.

Upon the whole, the history of Joseph may be considered as an exact God, a house not made with hands, picture in miniature of the conduct of Providence:—that Providence, "which," as Lord Bacon observes, "in all its works, is full of windings and turnings; so that one thing seems to be a doing, when, in the mean time, quito another thing is realy intended.—De sapientia veterum." Thusthelowest stage of misfortune, to which Joseph, by the mysterious conduct of Providence, was reduced, proved the immediate step by which he rose to honor. And those who would see the same method of Providence exemplified in a reverse of fortune, ay consult the instructive history of Haman, beautifully contrasted with that our forwardness in consuring the ways of God, because they often appear to us will our norwardness in consuring the ways of God, because they often appear tons will see that there is a change in us, crooked and irregular for this is momer than what must happen, while the ends of all things are placed at a distance far beyond our reach: a consideration, love to be with the people of God, and which should teach us, that whatever viciositudes of fortune befull us in this to talk of the goodness of the bord, life, it is our truest wisdom, as well as our highest duty, cheerfully to acquiesce, whereas in former times we used to and readily to submit ourselves: assured that the hand of God is in all, and and really to submit ourselves: assured that the which and the state of the third of third of the third of the third of the third of th

> For the "Harald of Truth." An Address.

FROM A YOUNG MAN TO HIS YOUNG PRIENDS.

Bro. Wideman, to the Sunday School of twelth of which he was a member, just five it with care and attention. They are weeks previous to his death. He died of consumption at the age of twenty one. During his illness he was brought vet speaketh.] They are the words of one who has gone from any think words of one who is dead, and one. During his illness he was brought vet speaketh.] one. During his illness he was brought to a saving knowledge of the truth the manifested a heart-felt repentance toward God, and faith in Jesus Christ, and according to his request was beparable Direct toward God, and faith in Jesus Christ, and according to his request was bap-tized and received the sacrament of the Lord's Supera few weeks before his death. He waited patiently for the help of the Almighty God—for Sorptures that we have any promise

coming of his Lord and departed in

without his aid and assistance I can do nothing-I will endeavor to comply with the wishes of your Superinter dent; but, dear children, it is my first prayer, that no one in the school will think, that, because I have attempted to write you a few lines to express to you my own feeling at this time, and to give you a few words of warning and advice, that thereby I feel myself above any of my fellow-beings. Through the love of God that

I feel towards you all, I must say that I feel glad to hear that so many of you turn out and take an interest in reading God's word and hearing it explain ed to you. It is very often my wish that I could be with you; indeed, in heart would rejoice to meet you once more in the Sabbath School: but God has laid his hand of affliction on me,

and has brought me very low, so that and has brought me very low, so that it is at present impossible to be with you. But, dear children, remember it is God's will and he says in his holy word, that "all things work together for good to them that love the Lord." I can also say that I could enjoy my-self better at the Sabbath School than any other place while I was able to at-tend. I sincerely believe Subbath Schools, carried on in the right manner and in the fear of the L among God's greatest works. But this work, to be carried on aright, must be done in a spiritual manner; for if we read the word of God, understand its meaning, and yet search no deeper, it will profit us but little; indeed, the Scripture says, "To him that knoweth to do good, and doeth it not, to him it is sin." So you see, if we know how to do good and do it not, we cannot be God's children. If we turn to the 3d chapter and 3d verse of St. John, we can clearly see that we have to under go a great change, before we can be called the children of God. We have to be brought from a worldly to a spiritual condition, from darkness to

know when, or whether or not there has ever been a change in 18; for I believe, if we know nothing of such a change, that we have not come so far as the scripture requires of us. The apostle Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of eternal in the Heavens." apostles knew that they had peace with God, and that they could die happy, why can we not know it? But my lief is, that we must know it, and that we will not only know it ourselves, but that the world will know it. If we are truly converted and brought to a say knowledge of the truth, the world will see that there is a change in us.

whereas in former times we used to curse and swear and loved to do all kind of wickedness towards our Maker. Some people will say that men cannot while on this earth, and that they can not find it out till in the world of spirits. It is certain, they will find it out then; but I am afraid it will be too the hope of a happy resurrection

This letter contains so much of good

Advice, and earnest exhortation to his

If we turn to 1 John 3: 14, we will late to know it then, so that we may be

leave this world.

leave this world.

Now, dear scholars, I say, let us be to abandon the use of tobacco, whether prepared to meet our God in peace, it be chewing, smoking, or the taking for the Lord will some at such an hour of soulf. as we think not. But some of you may Is it to be wondered at, that the ad Aminging You in peace; for we know of singing formers in a fine it must be a vice; and death is so uncertain. Oh! how encessary it is, then, to be prepared to meet God in peace, and to hear the sin. to give my heart to God, for I am but custom? young yet myself; but not too young s; for being sick in the body, I re- 2: 19. ness; for being sick in the body, I receive health in my soul, and that is worth more than all the riches of this world. Oh! I can not thank the Almigthy God enough for his mercy and kindness towards me; for when I was sinning against him, as it were, with

from the bottom of my heart, that he has brought me to a saving knowledge If I now live up to his hely word, I have the promise of that heavenly rest; and, in all appearance my time is short in this world of sin and serrow. My meet me in heaven, were parting will be no more. I will now close by wishbe no more. I will now close by wishing you all the grace of our Lord Jesus be done describly, and in order." 1 Cor.

Christ. Amen Written out of pure love by

DANIEL WIDEMAN. Markham, May 19th, 1865.

> For the Herald of Truth. Tobacco Using.

We read, Rom. 12: 2, that we should not be conformed to this world; and 2 Cor. 7: 1, that we should cleause ourselves from all tilthiness of the flesh and spirit, perfecting holiness in the will come after me, let him deny himself, and take up his cross daily, and follow me; 1 Cor. 9: 27, "I keep under my body, and bring it into subjection;" Eph. 5; 11, "Have no fellow ship with the unfruitful works of dark ness, but rather reprove them;" Lake forsaketh not all that he hath, he can-

not be my disciple.' Hence, inasmuch as the use of to bacco is a needless, unbecoming, digusting, and extravagant habit, every

of a place wherein to repent after we habit, especially ministers, should through love be carnestly admonished to abandon the use of tobacco, whether

say to yourselves, "I am too young to monitions of ministers to the young, repent." But oh! dear children, do on account of useless and pernicious not think so: for you are not too customs of the world, oftentimes have young to die. Again would I say, Resolutile force and influence, when minpent, to those who have come to years isters themselves set such examples for of nnderstanding, to know what is the young, and in this respect conform good and evil; and to those who are themselves to the ordinary custom of still out of the ark of safety, so that, when death comes, you may meet the Almighty God in peace; for we know of nsing tobacco is a useless habit. If

welcome words, "Come, ye blessed of A man who is under the control of welcome words, "Come, ye blessed of my Father, inherit the kingdom pre- his passions or sensual appetites, can pared for you from the foundation of the world," What sweet words to the dying Christian! But, God forbid, that any of you should hear the awful words, "Depart from me, ye cursed, where the words, "Depart from me, ye cursed, the curse of the words," the words where we were the west compared to the words, "Some the words," the words where we were the west compared to the words, "The words, "Depart from me, ye cursed, where years were the west was the words, "Depart from me, ye cursed, the words, "Depart from me, ye cursed, the words, "The into everlasting fire; prepared for the Devil and his angels." Oh! what tyrs forsook all things, houses, lands, hard words are these! Dear children, do think of that long eternity which will they gave up all they had, in order to last for ever, and do not think that you are too young to do good; for youth is the time to prepare, and God will save you from a thousand troubles. I might have said that I was too young provided the provided that the said that I was too young you give up such a useless, might have said that I was too young providens, and extravagant worldly providens, and extravagant worldly providens.

"Nevertheless the foundation of God to die; and God has also seen fit to standeth sure, having this seal, The lay his hand of affliction upon me, and Lord knoweth them that are his. And, to show me what I am. I desire to Lot every one that nameth the name of express my thanks to him for my sick-Christ depart from iniquity." 2 Tim.

A BROTHER.

[We wish yet to add that we entirely agree with the brother in the above, because we know that many, not only of those who make no profession of a high hand and an outstretched arm, Christianity, but brethren in the church he still had mercy on me, and called on are given to an altogether immoderate me, and showed to me the fearful danger that I was in, and that, if I did not follower of Christ to be temperate in er that I was in, and thus, it is discovered by the service of the has made me willing to give myself into his hands, and that I can now say incommode them unnecessarily. Espe cially in church ought we in reason to be able to abstain from chewing during divine service, and not so to pollute the floor with spittle, that it is almost impossible to kneel down for prayer without besmearing one's garments in the disagreeable filth. Take it into consideration, dear brethren; I admon in this world of sm and sorrow. My consideration, dear preturent, a during final prayer now is, that you will so ish you in love. Purity of heart, purity live here on this earth, that you can of body, and cleauliness in dress, as the house of divine worship.

Sing to Me of Heaven.

14: 40.—Ed.]

Oh sing to me of heaven, When I am call'd to die; Sing songs of holy eestasy To waft my soul on hiel

When cold and sluggish drops Roll off my sweaty brow-Burst forth in strains of joyfulness, Let heaven begin below.

O watch my dving face, And catch the bright seraphic gleam, Which on each feature plays.

Then to my ravish'd ear Let one sweet song be given— Let music charm me last on earth, And greet me first in heaven.

Then close my sightless eyes And lay me down to rest, And clasp my cold icy hands Across my peaceful breast.

Then round my senseless clay Assemble those I love, And sing of heaven, delightful heaven My glorious home above.

(Сповия.) There'll be no more sorrow there. There'll be no more sorrow there In heaven above, where all is love. There'll be no more sorrow there.

Correspondence.

Letter from Missouri-

BRO. JOHN F. FUNK: - Enclosed please find one dollar for which send me the Herald of Truth. * * * It is a welcome visitor at my fireside, and cannot well be dispensed with. It is a hart, Ind., on the 17th, and meeting great satisfaction to us to hear from our friends in the church through its columns, here in this distant place are, however, well satisfied with our home and think it will make a good farming country when once brought under proper cultivation. pleasant climate. During this winter, t has not, up to the present time, been any colder than March or April usually is in northern Indiana. There is gen-erally a fine healthy breeze, with little or no bilious miasma in the air. I think it is a healthy country, and would suit men with small means well, to come here and purchase homes. Government land can be entered under the homestead law; and there is railroad land now coming into market at \$2.50 per acre, and improved land may be bought at from \$5.00 to \$15.00 per aere. Yours truly

H E Reyrode Long Lane, Dallas Co., Mo.

From Elkhart Co., Ind

DEAR BRO. FUNK:—Upon the oft epeated request of Bro. M. Shelly, and number of other friends and acnaintances who removed from Elkhart to St. Joseph Co., some six miles west of South Bend, a number of us went to pay them a visit last Saturday (Feb. 17th) and returned yesterday. They had made an appointment for preaching on Saturday evening and also on Sunday. Both meetings were well attonded, and we received the strictest attention while endeavoring to set forth the duties of the Christian as enjoined in the word of God. The doetrine of a non-resistant Christianity seems to be but little taught and re cognized in this neighborhood. B will of the Lord we will endeavor to comply with their earnest cutreaties and visit them as often as we may be able. Our Savior's language seem be applicable to our large field of labor here, when he says, "The harvest truly is great but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.'

DANIEL BRENNEMAN. Feb. 20th, 1866.

inform you that our Semi-annual Conference will be held at the Bank Meetify you say, "But I cannot do that; i forence will be heat at the Bank Meeting House in Rockingham Co, on Friday and Saturday the 50th and 31st of March next, (which will be on Good Friday), and on Sunday, the first of April, at the same place, we expect to April, at the same place, we expect to elebrate the Sacrament of the Lord's celebrate the Sacrament of the Lord's (Christian Rock). The sacrament of the Sacrament of the Cord's (Christian Rock) and the Sacrament of the Sacrament Supper, and we hereby extend a cor- "Depart from me."

dial invitation to our brethren in the North and West to visit us and be with us during that time. We would be glad to see at least some of them here building up of the Church. We live here in the South, where we are visit ed very little by distant ministers, and should therefore rejoice the more to see any of our friends who may feel inclin d to come. Yours in love

JACOB HILDEBRAND. Augusta County, Va., Feb. 18th, 1866.

> For the " Herald of Truth." A Journey to Indiana.

Leaving Bnffalo the 16th of Jan. there our beloved brother Isaae Ki mer, who was waiting for us, were con-veyed by him to his home.: Here we attended 7 meetings and visited many beloved brethren and sisters in th vicinity, who bestowed on us many deeds of love and kindness, far more than we were worthy of; for which we wish to return them our heartfelt thanks. May God richly bless them with spiritual blessings and heavenly gifts, that they may be rich in the inner man and Christ through faith may live in their hearts, that they may dwell in unity of spirit through the bond of peace and love. This is the mark by which the disciples of Christ shall be known: if they have love one for an

We then left the brethren and sist ers, who were evidently united in peace and love. Bro. Henning and wife then accompanied us to the aged brother and deacon, Benjamin Huber, two miles from Goshen; and thence to Henry Gerbers in Clinton township eight miles east of Goshen. On Sur day we attended meeting, and in the afternoon brother and deacon Abraha Huber took us to Bro. Henry Miller's minister, in Lagrange County, a dis ance of nine miles, where we attended meeting in the evening. On Monday Brother Huber took us to Christian Stuckey's, about 16 miles farther northeastward, and thence eight miles farther north-east into Michigan to Bro. Beery's, Deacon. Hero we again at tended two meetings, during which three persons were received into the church by water-baptism. This is in Brauch County. From here we started for Canada by way of Detroit, arrived safe at Tilman Moyer's, and attended two meetings there. On Monday I reached home safe, finding my family all well. Thanks be to God for his grace, his love, and his protecting mercy towards us during our journey In conclusion, a greeting of love to all the god-loving readers of the Herald

Harris Hill, N. Y.

Under the Shadow of Thy Wings,

JOHN LAPP.

Tears, desires, convictions avail but little-you must be "gathered to Christ, even as a ben gathereth her brood under her wings. There is safety only there; and all that you can do outside From Virginia.

Beau Bro. J. F. Funk:—I wish to Answer

In Vol. 3, No. 2, of the Herald of Truth an explanation is desired on the passage (Rom. 5: 7), "For searcely for a righteous man will one die; yet peradventure for a good man some would even dare to die."

I think, if we consider the 6th, 7th and 8th verses in connection, the apostle's meaning will be quite plain. He here evidently meant to exto and set forth the great and unparallel-ed love of God, which he manifested toward us by giving his Son to die for the ungodly, for sinners, and even for his enemies, vers 10.

We may hereby also perceive the

love and obedience of Jesus, in yield-

ing to the most ignominions death of

the cross. For scarcely could one be

what manner of love.'

township.

J. M. BRENNEMAN.

A Sketch of the Life and Labors

of Pre. John Geil

VEARS, 9 MOS., AND 7 DAYS.

3. Lnke +11: 24. "When the clean spirit is gone out of a man, he walketh through dry places." What are the dry places? found among men who would be will-

Questions & Auswers.

Questions.

1 What are we to understand b

these words: "And except those days should be shortened, there should no flesh be saved: but for the elect's sake

2. 2 Thess. 2: 3, 4. Who is "that man of sin" spoken of, and "the son of perdition; who opposeth and exalteth

these days shall be shortened.

A Question and Answer.

If a brother feels convinced in his own heart that the Lord has appointed him to preach the gospel, and the church does not call him to the work what shall he do in such a case?

Answer .- The above question has cen asked by two different persons, so; and it is truly one of great moment, which I will try, by the help of God, to answer as well as I can. I would p of God, his friends." "But God commendeth I would his love toward us, in that, while we to answer as wen as I can. I would his love toward us, in that, while we first say, however, that it is doubtless were yet sineners, 'Christ died for us,' best for a brother not to run before he Verse' 8. Had Christ died for the is sent.—Jer. 23: 21. "And how shall righteous and the good, It would not hey preach except they be sent?"— have been so marvelous. "Behold! 10: 15.

It is always best prayerfully to wait for the Lord's time; for if he has designed a man for the gospel ministry, he surely has abundance of means to

accomplish his ends.

But before proceeding, I will also ask these brethren some questions. First, did you ever try the spirit which seems to trouble your mind, with the Scriptures, whether it is of God, as John directs?-1 John 4: 1. Secondly, did you ever truly consider the all important place, and responsi-bility of a minister of the Gospel? Thirdly, do you feel convinced in your conscience, that you possess the quali-fications requisite for the office, as described in 1 Tim. 3d chap., and 2 Tim. 2: 2, and Tit. 3d chap., blameless, 2: 2, and 11t 3d cnaps, Diameless, faithful, just, holy, temperate, dc.? Fourthly, did you ever solemnly and sincerely pray to God, that he should deoide the matter which seems to burden your mind, and that he should relieve you from it if it is a nown. relieve you from it, if it is a more delusion? Fifthly, are you always faithful in discharging the duties which the Savior has enjoined upon all Christians in Matt. 18: 15-17, and 5: 23, 24? Sixthly, do you live in perfect union, peace and love with all the brethren and sisters in the church?

and sisters in the church?

Now if you can answer all the foregoing questions in the affirmative, then I would advise you to make your feelings known to the church, requesting every member of the same earnestly to pray for you, that God should decide the matter to his Name's honor and glory, and that, if it is his will, that you should preach the gospel, he should open a door for you; but if it is not, that he should give ease to your troubled mind. And after due beration and prayer, let the church, which it is hoped will be competent to do so, decide whether your qualifica-tions, walk and conduct have been or

was a deacon in the Church and lived is such as becoment the Gospel ministry.

We gritain Township.

He had nine children, four sons and five daughters, all of whom, except time, before ordaining him, I think it would also not be unscriptural. The above are my candid and honest views on the subject.

A BROTHER.

A BROTHER.

We could not obtain any definite information as to when or where he was in his 89th year, he committed two long hymns to memory. He served faithly as a minister of him. Pleasin \$1, 3. Yes, two new the Gospel for a period of about fifty in the years, and there of him. Pleasin \$1, 3. Yes, two new the Gospel for a period of about fifty in the years, and there of him. Pleasin \$1, 3. Yes, two new the Gospel for a period of about fifty in the years, and between the years of his life to had about ter miles of his congregation; yet, not withstanding satula agreet the years, and the day dong. Pealin \$3, 8. Yes, two new the Gospel for a period of about fifty in the years, and they great of his penitent, every thing, becomes a still living in Backs County. His wife the years, and between the years of his life to had about term miles of his congregation; yet, not withstanding satulas great the age of 68 years, 4 months, and 14 days.

We could not obtain any definite information as to when or where he was not proved the penitent of the sounding the street of him. Possible to "acknowledge his tenancy." He saw to missing the was necessary pressions, and his sins are ever before mornity. He saw to missing the was necessary pressions, and his sins are ever before mornity. Pealing \$1, 3. Yes, two new the mornity and labely as ministed two long hymns to memory. He served faithly as a ministed of his transfer of him. Pealing \$1, 3. Yes, two new the mornity and the year, he nomitied two long hymns to memory. He served faithly as a ministed two long hymns to memory. He served faithly as a ministed of his suppression, and his alias are ever before now.

He served faithly as a ministed two long hymns to memory. He

received into the church; but it is supposed it was at Doylestown, during the time Jacob Gross was bishop there. He was elected to the ministry about the year 1810 or 1811 (being then in his 33rd year), at Line Lexington Church. David Ruth was bisho of that district at that time; and it is thought that Henry Funk, also a min-

ister there, was then still living. He quit farming in 1850, and in No vember, 1852, he had printed a Fure-well Address to his church and con-gregation, which, by his permission, was published in the Herald of Truth in the September number, 1865. Those who desire to read it at this time, can do so by referring to that number of

In 1854 he removed from his farm to Greer's Corner, where he resided with his son in-law until 1860, when he again removed to Plunistead township where he lived until the time of his

ing to die even for a righteous man; death. About three months previous to his death, he had a severe attack of diarrhea, from which he again partially recovered. A meeting on the 8th of November having been appointed for the brethren Jacob Driver and Frederick Rhodes from Virginia, which he particularly desired to attend, he left home on the 7th and in the night was require the greatest love for one to do so; "for greater love hath no man than taken with a fresh attack, which prevented him from attending. He reday, when, being somewhat better, he returned home; but was unable to go out afterwards. He grew rather weaker out afterwards. He grow rather weaker until about two weeks before he died, when he had something like a stroke of the palsy, after which he was lielpless, and calmly yielded up his spirit on the 16th day of Janary, 1866, aged 87 years, 9 mos., and 7 days.

He had a particular desire to visit his congregation once more; but the Lord ordered it otherwise, and he re-MINISTER OF THE MENNONITE CHURCH AT LINE LEXINGTON, BUCKS CO., PA., and trust, it has made an impression on the minds of his people, that will be to the interest of their never dying WHO DIED JAN. 16th. 1866, AGED 87 souls; and may they never forget the deep and carnest concern which the

was the father of Henry, Valentine and Pre. Samuel Gottshalk preached at the John Clymer, who still live in the same house of the deceased, in English, 18hip. from Acts 20: 17—38, and bishop is supposed that both his father Jacob Kulp and Pre. John Allabach at and his mother belonged to the Men- the meeting house from 2 Tim. 4: 7, 8,

nonite Church; but on this point no in German. definite information could be obtained. Bro. Geil was a man of more than His father removed from Bucks to ordinary ability. He was blessed with Choster County, where he lived a short good health and strong bodily powers, time, and then removed to the Shenan and possessed a strong own plowers, doah Valley in Virguis. He had ten mind, which enabled him to preach apchildren, three of whom moved to parently, without much labor or exermind, which enabled him to preach apchildren, three of whom moved to
golio. One of them, named Jacob, was
a minister and lived in Fairfield Co.

While his father was living in Virginia, John was apprentieed to learn
the tanning business; but not having
a good master, and disking the busis
ness, his friends furnished him means,
and he returned again to buske So.

Pa. This was about his nineteenth or
twentiethy year. On the 22nd of April,
1802, he was married to Elizabeth
Fretz, daughter of Mark Fretz, who
was a deacon in the Church and lived
in New Britain Township.

We have the contents of a book by read,
the presentance of the voice, and an
afraid, because I sim naked.

This man is brought to a proper
twentiethy year. On the 22nd of April,
1802, he was married to Elizabeth
Fretz, daughter of Mark Fretz, who
was a deacon in the Church and lived
in New Britain Township.

We have the contents of a book by read,
the proper of the preach apthe had nonthe Lord, and into this desert of the preach apthe Lord, and into this desert of the preach apthe Lord, and the Sin prepare
to the Lord, and into this desert of the preacher; "Prepare ye the way of
the Lord, and one
of the more of the Lord, and into this desert of the preacher; "Prepare ye the way of
the Lord, and into this desert of the preacher; "Prepare ye the way of
the Lord, and one
of the more of the Lord, and into this desert of the preacher; "Prepare ye the way of
the Lord, and one
of the more of the Lord, and into this desert of the preacher; "Prepare ye the way of
the Lord, and into this desert of the preacher; "Prepare ye the way of
the Lord, and into this desert of the preacher; "Prepare ye the way of
the Lord, and into this desert of the preacher; "Prepare ye the way of
the Lord, and into this desert of the preacher; "Prepare ye the way of
the Lord, and into this desert of the preacher; "Prepare ye the way of
the Lord, and into this desert of the preacher; "Prepare ye the way of
the Lord, and into this desert of the preacher; "Prepare ye the wa

congregations. During his earlier years, he also preached regularly every house. He also preached many excel-lent funeral sermons, and some of his most remarkable ones were the productions of his declining years. One of his best efforts was one preached at the funeral of Henry Fretz's wife, some the funeral of Henry Fretz's wife, some years ago, and another on the death of Abraham Liacoln during last year. Ho was of a mild, generous temper-

ment, seldom or never excited; friendly and genial in his manners, careful and considerate in his conversation, in-dustrious and economical in his habits, faithful in the discharge of his duties, houest and upright in all his dealings, honest and upright in an ins centing, kind to the poor and ever ready to help those in need, hospitable and liberal to such extent that he was often imposed upon by the unscrupulous. He was a pattern of christian picty, patience, meckness, and humility, setting a good example to his flock, living in peace with all men, not rendering evil fo evil, but overcoming evil with good. Thus living, he gained the love and the respect of all who knew him, and departed full of years to receive the rich

reward of his labors.

He is gone, and we mourn his departure, but not as those who mourn without a hope; for we have the best assurance that our loss is his eternal

Chicago, Ill., Feb. 1866, P.S .- I am indebted chiefly to Bro Henry Walter, deacon of our deceased Bro. Gell's congregation, for the facts from which the above sketch has been written, and desire to express my obligations to him for the interest he has taken in collecting them.

True Repentance.

BY CHRISTIAN BURKHOLDER

Repentance is the first command of Christ, as is to be seen Matt. 4, 17. BROTTER JOIN VEIL WAS DOTH near agest snephered test for his wood, even and to say, "Repent: for the kingdom Fountainville, in Plumstand Township, has Paul says, "Remember them which Bucks Co., Pa., on the 4th of April, have the rule over you, who have spok of heaven is at hand." But this is not 1718. His father's name was Jacob en unto you the word of God: whose Geil, who came to America, from the faith follow, considering the end of the command to this disciples—but also his and to say, "Repent: for the kingdom of heaven is at hand." But this is not Geil, who came to America, from the province of Alsace or Manheim, in Herizone of Alsace or Manheim, in Herizone on the Rhine, when a boy-frame, on the Rhine, when a boy-faunce of the Rhine, who have a start of Valentine Churc's, who lived and died in New Britain township, and was the father of Henry Valentine and Pass Samuel Gatterlah was calculated. This is name, "the This command the in his name," &c. This command the apostles were to convey to all men. "But now he commandeth all men every where to repent." Acts 17, 30.

Thus all men, without contradiction, need repentance, as they have all sinn-

children of wrath, and by nature carnally and earthly minded. Yea, in this state our hearts are a desert, overgrown with thistles and thorns; and into this desert comes the voice of

whose "grapes are grapes of gall," and whose "clusters are bitter;" whose wine is the poison of dragons, and the cruel venom of asps," Deut, 32, 32, 33, dience and wickedness of the children of Israel, (Deut. 32, 23.) says: "I will Rev. 3, 10. heap mischiefs upon them; I will spend neap misonies upon them. Thus speaks the new birth, grounds itself on true and feels a person who has come to a knowledge of his sins; his heart is another with a pure heart fervently: tender as melted wax; he is penitent; he is heartily sorry, that so much evil seed, but of incorruptible, by the word eleaves nuto him; for when he wants of God, which liveth and abideth forted by three day three days. to do "good, evil is present with him." But his being in possession of this knowledge, is not yet sufficient. For John the Baptist says: "Bring forth therefore fruits meet for repentance."

The fruit of true repentance grow but the heart of a penitent is humble and contrite; and as the heart "sets its affections on things above, and not on things beneath;" (Col. 3, 2.) In short, it imitates the virtues of our Savior while on carth: who himself declared that he was "mcek and lowly in heart." Matt. 11, 29. And here it may be remarked, that a person who is "meck and lowly in heart, cannot bring forth fruit that has externally the appearance of pride, whether it be in words, actions, or the "putting on of apparel." 1 Pet. 3, 3. "For in pride destruction and much trouble." bit, 4, 13, But when further the Tobit, 4, 13, heart is filled with the meekness of Christ, it bespeaks a good tree; (Matt 12, 33.) while on the other hand, evil fruit grows out of the evil seed which the enemy has sown into the human heart by means of the seuses and thoughts: whereby much cyil fruit has been brought forth; particularly in reference to the lust of incontinence. with which poor man is, as it were, in

toxicated. True repentance is further very ne cessary; yea, "fruit meet for repeated and the definition of the state cessary; yea, "fruit: meet for repent-ance;" whereby an entire change for cr, however, of leaving off a wicked course of life, and leading a pious life, as just stated, must be obtained of the days of my ignorance and skepticism, the scremity of thy sinless rest.

Lord, through carnest prayer day and this confusion or strange style of the How often here, on earth, has that

that we do not "durf our larindess and convert men, and train time for and impenitors to consider the state time for the even and train time for the convert men, and train time for and impenitors to consider the state time for the convert men, and train time for the converting song, and impenitors to suner the dozen to suner the dozen to suner the converting song, which is expertate us from the love of transgressors. God so loved the world, that he gave his only begotten world, that he gave his only begotten and given the suner time for the converting song, and in the even the converting song, and in the even to suner the dozen to suner the dozen to suner the dozen the converting song, and in the even to suner the dozen the converting song, and in the even to suner the dozen the converting song, and in the even to suner the dozen the converting song, and in the even to suner the dozen the converting song, and in the even the converting song, and the even the converting song, and th judgment of God." For in true repentagain and again, and especially need the properties of the properties of the properties of the properties and the properties of the proper amend our lives. We are ridiculed by tions of men. Its destitution of analythe world; of others we see bad examples. Again the enemy tempts us,
with self-exaltation, trying to persuade repetitions and unbounded variety make,
us that we have had much experience it appropriate to childhood, when the'
the world; of others we see bad exsis makes it appropriate to the poor
earth, wherein dwelleth righteous
ment due to your sins?

Strive, then, against sin; and while
thou strivest, let the painfulness of
God might, without dishonor to him-

the day dawn, and the day-star arise cause the whole manuer of its religious in his heart." 2 Pet. 1, 19. For the teaching is altogether above all the un-Lord says: "Because thou hast kept aided wisdom of the human mind.the word of my patience, I also will Dr. Spencer. ruel venom of asps." Deut. 32, 32, 33, 34. keep thee from the hour of temptation, the Lord, in alluding to the disobtry them that dwell upon the carth,

The whole work of regeneration, or being born again not of corruptible ever," 1 Pet. 1, 22, 23.

To a penitent the word of God belife and light in the soul. He from pride to humility; from inconti-nence to chastity; from hatred to love; in a change of heart; for the heart of man by nature, is proud and conecitand honesty. Yea, he is thus transformed from darkness into light; reshumble and contrite; and as the near ties, so is the fruit thereof. It moreover can from the power of Satan, and converted to God. This, dear reader, is what is produced by "fruits incet for repentance." — Conversation on Savrepentance. ing Fuith.

Style of the Bible. The style of the Bible is not a human

which it teaches religion, with the by such strange ical; and history, poetry, prophecy, procept, promise, threatening, explana-whither thou goest. Thou shalt dwell sion must it give us of the evil of sir gating their opinions. Once, in the thee-no breath of temptation ruffle night. Good resolutions alone are not sible appeared to me unworthy of wise sufficient for this purpose; for it is the regodness of God that leaded to so fold that leaded to so of the Bible is perfectly adapted to its of the Bible is perfectl We have moreover to take eare, that we do not "after our hardness and eonert men, and train them for complaint—but the overlasting song,

tires to solitude. This becomes, as it were, a hell to the conscience; and it is ready to cry out: "O that have I done! O wretched man that I am!"
Thus looking upon the tree of nature as one that bringeth forth no good fruit; as one concerning which the preaches of repentance says: "Cut it down, why cumbereth it the ground?"
Luke 13, ". "Every tree therefore which bringeth not forth good fruit is hewn down, and east into the fire." A person whole labors under tempta. nunch more than we really have had; mind will not dwell long at a time on warfare endear the thought of thy rields obedience to Christ, clinder as a Sidil, it is, as I think, a most manifest.

A person who labors under tempta-reality that this style of the Bible is not may soul-shall be joyful in my God j for lon, does well if he dilignently takes a human style. Men never have writ-Man carnally minded, or in a state of heed to the word of God, as "unto a nature, is compared to the "vine of Sodom, of the fields of Gomorrah;" the day dawn, and the day-star arise cause the whole memory as some of the control of the control of the day dawn, and the day-star arise cause the whole memory of the robe of rightcoursness."—Is lai. 10.

No more Curse.

"There shall be no mere curse."-

What makes the world a land of exile to him who follows Christ? What gives him the heart of a stranger in passing through it? What but the urse of sin that overshadows it-the burden of sin he bears-knowing that he can not for ever lay it down, till he has passed into the land of holiness and

How different was it once! Then Earth was the abode of purity—the home of all that was blessed and lovely-a suburb of the Celestial Citygate of the Temple that might be called "Beautiful," through which gleams came from the great glory within, and breathings of angels' songs. But Earth, O man! was "eursed" for thee. Wherever thou goest, this curse has left its black and bitter trace. Beneath thee -in every worm that writhes, and thorn that stings. Around thee-in every leaf that falls, and flower that fades. About thee-in every storm that darkens heaven, and vapor that breathes pestilence and death. Beside thee-in every form of suffering and style. I do not allude to its literature, sorrow. Within thee-in the " its taste, its sublimity, or anything sin" which elings to thee and drags which scholars have been accustomed down thy spirit, and lies like a weight down thy spirit, and lies like a weight to admire, I mean the whole manner upon the springs of life, Listen, and in which it teaches religion, with the view of influencing men. And I am "groaning and travailing in pain"not afraid to affirm, in the presence of all that mankind has ever written, that the style of the Bible is evidently not ever since man, its prince and ruler, hunan. What man would ever have went into exile and slavery. Look, necived of propagating this religion and thou wilt see the "flying roll" of such strange books as those which earses every-where unfolded—filled, we call sacred? Some of them are like the prophet's, with "lamentations, historical, some preceptive, some poet- and mourning, and woe." But that

life; so that we do no more that which we were wont to do in our former single course of life. The grace and power, of leaving off a wicked is not like, men. They have never with the course of limits the leaven. No serpent-trail will sully one mercy, of his regard for his kin, or of his crip weeker, of leaving off a wicked is not like men. They have never write to in this style, with a view of propagation of the limit his style, with a view of propagation of the limit his style, with a view of propagation of the limit his style, with a view of propagation of the limit his style, with a view of propagation of the limit his style, with a view of propagation of the limit his style, with a view of propagation of the limit his style, with a view of propagation of the limit his style, with a view of propagation of the limit his style, with a view of propagation of the limit his style, with a view of propagation of the limit his style, with a view of propagation of the limit his style, with a view of propagation of the limit his style, with a view of propagation of the limit his style of the l most solemn and emphatic expression

To the Memory of Little Magda lena.

> Lightly fold the little hands O'er the heart for ever stilled; Gently close the loving eyes Never yet with anguish filled: Gently speak, and softly tread; For our darling one lies dead.

Twine the fairest purest flowers With the locks upon her brow: Lovely | oh. thrice lovely now t be that death so soon Called away our only one!

Vee the brow is marble cold Hushed, the music of her voice Never more with song shall make Every heart that hears rejoice: Yet her song in heaven will be From all earthly sorrow free,

Oh 'twas hard to give her up: None but mother's heart can know. How I wrestled with my grief, How I struggled with my woe; But the Savior heard my prayer, Gave me strength my grief to bear.

BENJ. M. MYERS.

God's Estimate of Sin.

We may learn God's estimate of the vil of sin from what he has done to leliver us from it. Taking that view of Christ which the holy Scriptures give us, that he is divine as well as uman; that he is God's own and only Son, "the brightness of his glory, and the express image of his person," "over all, God blessed for ever"—taking this view of Christ, and recollecting nentations,
But that agony and shame of the cross to save

On the one hand he deemed it so dishonored, that he would rather make

On the other hand he so loved an pitied us, and was so desirous to save us, that he would make that sacrifice rather than leave us to suffer the door

self or injury to his government, overpass without punishment or atonement? If you have any such feeling as this, it is best to acknowledge it; at least to

acknowledge it to yourself, to be dist-inctly conscious of it.

But candidly comparing your feeling with what you find written in the Bible, what will you conclude? Which estimate is right; that which you make, or that which God makes? Who is the more disinterested? Who is the impartial? Who is the more cap able of compreheuding and weighing correctly all the considerations which should enter into this estimate? You,

Will you decide that the death of Christ was unnecessary; that his blood was wasted; that his atonement is superfluous? Or will you conclude that your views have been too narrow and too low, and open your mind and your heart to the view which God takes, and sets forth in his holy word?

It is no wonder that sinners should make too low an estimate of the guilt We have a thousand m may sadly pervert our judgment, and we be quite unconscious of it; yet can-not we clearly see that whatever is God's judgment must be right? When he has judged it necessary, in order to maintain the integrity of his government while he pardons sinners, that his glorious Son should submit to such suffering and such ignominy as a sub-stitute, is it possible for us to overesti-mate the guilt of sin?

"If Christ died for all, then were all dead." For me then this is true; and for you, whosoever you may be. pectable, virtuons, amiable, honored, how much soever you may be among men, God has deliberately written in his holy word, that you could not be released from the penalty due to sin, without the sacrifice of his Son; and that now you only can be, on your be lieving acceptance of that sacrifice, humbly and thankfully acknowledging your absolute need of it, and absolute dependence upon it.

Looking at the sacrifice of Christ in the other aspect, as the expression of God's mercy, how dreadful must be small evil, to any measurable evil, have moved him to this? Would be have laid such strokes on his innocent, hon-ored, loved Sou, for our sake, if that from which he would thus redeem us were not inconceivably dreadful?

It cannot be. If we had no other formation concerning the doom of sinners than this-uo other way of ascrtaining it than by inferring it from what has been done to save us-we hould have reason to shudder at the thought of it.

Oh, if we did but understand the surpassing worth and dignity of Him who died on Calvary; if we could apreciate the regard which his divine prehend the amazing import of that acrifice, the giving up of his only begotten Son : if we could lift our minds ally up to the sublime conception of so excellent and glorious a person meekly enduring such shame and agony, all to save us from the punishment to our sins, we should then feel that the terror of that punishment must surpass our utmost conception. - American Messenger.

THE New Testament knows nothing of happy deaths and of a blessed life beyond death, except through repentance toward God, and faith

The Kerald of Truth.

Conference in Virginia-

The Brethren in Virginia will hold their semi-annual Conference on Friday the 30th of March 1866, at the Bank Meeting House on Dry River, in Rock-every tree in the garden except of the ingham Co. They give a cordial invitation to the brethren both North and West to meet with them.

Other Conterence Meetings

As the time is now approaching, when conference meetings will be held in all the different districts, I would suggest that the brethren, in each district make known through the columns of our paper, when and where their of our paper, when and where their and he did eat. So they disobeyed human, he is a perfect mystery. We meetings will be held. We will cheer God. This was the first sin; for this sometimes compare one anna with any fully give notice of all such meetings, was the first thing they did that God and think it will be beneficial in securto bias us that way, and sin has a and think it will be beneficial in secur-blinding and stupefying effect, which ing a more general attendance of brethren from a distance.

We also wish to remind the breth ren that we should be pleased to have them forward to us reports of the proceedings of their meetings. This we think would be of great benefit to the churches in general, as in this manner all would have an opportunity to be come better acquainted with the rules and ordinances of the churches.

A deacon was elected on New Year's day, in the church in Richland township in Allen Co., Ohio. The lot fell upon David Boesinger.

We issue with the present number s the subscription list in full. It also The Bible calls this place a "lake that readers, and we feel assured that the 21: 8, and 14: 10. The wicked will God's mercy, how dreadful must be that condition from which to deliver us satisfaction they will enjoy in perusing God is and where Jesus is. Oh! it

Letter to the Children.

DEAR CHILDREN: - Again I will try thought, perhaps some one who can write better and tell you more than I place, and we can all get there if we ean, would write you a letter; but as obey God.

be for your good.

The warm to do that which is right.

If we want to do that which is right.

If we want to do that which is right.

If we want to do wants us to do, we for the word in word, the word in word in which if we have to be the word.

If we word in word in we will be well be well pleased with us. King David was a good man and wanted to obey God.

If wrote many paslms, and in the thing the word in which if we word in well we would be sentiful lynn about the Bible. I have you will like it.

If we want to do that which is right in which is right in which is right in which is right in which is word in your hearts that it might not sin arging thee;

If we want to do that which is right in the word in your hearts (which means that we must not forget his word), that you might not sin against him.

In which if we word in your hearts (which means that we must not forget his word), that you might not sin against him.

In which if we obey, he will be well be used to be something in the word in your hearts that we will be well be will be w that I might not sin against thee;" which means that he read the word of God and kept it in his mind always that he might not do anything that God did not want him to do.

Perhaps some of you do not know what sin is. I will try to tell you. It is simply disobedience. When God

made the world together with all the animals, all the birds, all the fishes, and every thing else that lives, he also made a man and a woman. The man's name was Adam, and the woman's name was Eve. Then he planted a beautiful garden with many kinds of fruit-trees, and he gave the garden to Adam and Eve to live in, and told tree which the Lord called "the tree of the knowledge of good and evil." The Lord told them that in the day they eat of the fruit of that tree, they would surely die. But Satan, which is that wicked one called the devil, came to them one day, and told them that they would not die if they cat of the fruit of that tree; "for," he said, "God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." So Satan persuaded them, and Eve took of the fruit of the tree and did eat, and gave of it also to Adam and he did eat. So they disobeyed

told them not to do.

obey not the gospel, and the command-ments of God? And it is also answered the central object,—and because of its ments of God? And its also answered in a great many places in the Bible.

At one place it says, "Wo unto the wicked it shall be ill with him: for wicked it shall be ill with him: for wind the shall be given in the says that he given in the says that he given in the says that he says in the says that he says in the says that he says it is says that he him." A reward is that which is given us for whatsoever we do. If we do a wicked thing and are punished for it, the the least approach to him, was poor, living among a radiu the punishment which we get is our reward. And the reward of the wicked will be this: They shall be punished with an everlasting punishment. The same above the stands alone in history. He is a with an everlasting punishment. Supplement in order to be able to give shall be cast into a place of darkness. contains other matter of interest to our burncth with fire and brimstone." Rev. that condition from which to deriver us satisfaction they will explore the results it, will more than compensate us for the willing to make such a sacrifice. Would our exposure to any extra expense and labor it cost us. lasting destruction from the presence of the Lord. 2 Thes. 1: 9.

Those who obey God and keep commandments will also be rewarded.
Their reward will be this: They shall Thy word have I hid in my heart, that I might not sin against thee. Fealm 119: 11.

Well with God and the Savior and all the holy angels for ever in that beautiples in the control of the songs of praise to God and the to write you a short letter. The reason why I did not write sooner, is this: I they will never get sick and never die thought over get sick and never die thought over get sick and never die then other will never get sick and never die them.

ean, would write you a letter; but as nothing of the kind appeared in the Herald, I resolved again, by the help of God, to write something that may be for your good.

Now, dear children, I hope you will all read the Bible every day, and see he for your good.

what God wants you to do, and hide his word in your hearts (which means

Its fruits are all golden and fair ; And its shades and its treasures are fre For all who may thither repair. Its leaves ever green do not die, Its flowers with fragrance abound. Its splendor enraptures the ave. Its branches with music resound.

Though thousands by night and by day Have feasted and gathered in store, Have borne its rich bounties away : Its fulness remains ever more. Oh! what is its name? Who can tell? And the hill, where, oh! where can it be? By thy sids I would haste me to dwell. O wonderful, beautiful tree!

Its form in bright grandeur arise : There glitter its green and its gold ; There lifts its tall head to the skies T' was planted by infinite Love : From the hills everlasting it came Truth Eternal they call it above, But Bible on earth is its name."

BROTHER HEYRY

Christ Incomparable

no one. He can not even be described. Every time we do anything that Our ideal of him is deficient. He seems to do, we sin against him. It is a wicked thing to disobey God. The Bible says, "God is angry with the wicked every day." Now, dear, children, I have tried to tell you what in is; now I will also try to tell you what in is; now I will also try to tell you what in is. will become of us if we continue to sin surroundings of summer. Yea, Christ is like some new star that has appear against God.

The question is asked in the Bible,
What shall be the end of them that
beyout the gospel, and the command
stands of the stellar hosts as
stands forth among the stellar hosts as has made the least approach to him ique. His ideas of God astonish us so pure, truthful, perfect. No one could have taught them to him, none had them to teach. He was not made by the past. He seemed to live in a realm of being that was outside of merely human causes. Mark his conception of a religion for the whole world. is strictly a Divine thought. How he speaks also of the soul and its sin, as none could speak when he lived, as none have spoken since he died. Touching the fate of men hereafter, there is such a clearness of statement that we seem to be listening to one who has sojourned in the immortal regions, and has come back to tell us what he has he enters into an argument. He utters with authority, and has no misgivings when he speaks. He never makes any apology; the point that was stated at one time is not corrected at another. Experience reveals no mistakes .- Ex

THE ROCK

O lead me to the rock. That's high above my head, And make the covert of thy wings My shelter and my shade.

A PRECIOUS PROMISE TO ALL. A PRECIOUS FROMISE TO ALL.— Christ says:—"Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

From the World's Crisis Charity.

The apostle's creed was, Faith, hope, and charity. There are few employments more interesting, perhaps none more useful, than to search out the poor and needy, sick and afflicted, repoor and needy, sick and anneced, re-lieve the oppressed, speak a comfort-ing word to the sad and mourning, and encourage those who are seeking for the truth. There are oftentimes many obstacles that impede their progress; difficulties arise before them, difficult-ies without and foes within; difficulties without and roos within; dimentics arise from wrong counsel, pride, love of the world, ignorance, folly, &c., causing strife; leading man to waste his breath in sharp conflict with his fellow men, when it would be far better to bridle the tongue, speak evil of no one, but strive to cultivate charity oue

for another. If we have not charity, we become as "sounding brass," or a "tinkling cymbal." Our motto should be, when we can say no good of a person, to be careful and say no harm of them. Sometimes in an unguarded moment we are led to say what we should not; therefore we should watch, lest we

enter into temptation.

We are to lay aside all malice, and all guile, and hypocrisy, and envy, and all evil speaking. "The servant of the all evil speaking. "The servant of the Lord must not strive, but be gentle to all men. In meckness instructing those that oppose themselves....For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal? I have planted, Apollos watered; but God gave the increase." We are also to visit the fatherless and widows in their affliction, and keep ourselves un-spotted from the world. We may shudder at the thought of death and shudder at the thought of death and the grave, but if we are true followers of the meek and lowly Jesus, we can look forward and rejoice when we think of that blest morn when we shall be clothed with immortality and eternal life, having found the "pearl of great price."

Let us fulfill the word of God, and seek to bring others to the knowledge of the truth, that they, too, may par-take of the tree of life, and be saved from the second death. If we keep the commandments of Christ with an eye single to the glory of God, "though our sins be as searlet, they shall be as white as snow; though they be red like crimson, they shall be as Let us search our own hearts and turn to God, if we would have Jesus reveal himself unto us as a bright and morning star. Let us not grieve the Spirit, but to Christ alono let us open all the secrets of our hearts, for he purchased us with his blood. We should ever mind the examples he set for ollow. We find he went about ns to follow. We find he went about doing good; he visited the sick, and sought out the poor and afflicted. sought out the poor and afflicted. He not only went among the rich and honored, but among the humble and lowly. He raised the sick to health, and poured a healing balm into the hearts of the sorrowing. Such was the example of our blessed Savior. Let us as christians strive to follow his example, and know the thrill of happy consciousness that, having the comfort and welfare of our fellow beings at heart, we can do as we would that others should do unto us.—B. L. Hag-CETT.

MARRIED.

On the 28th of January, 1866, by Pre. Isaac Smoker, Elias Hostetler to Lydia Schrack, both of Lagrange Co., Lydia Senrack, both of Lagrange Co, Ind. The ceremony was performed in the Amenite Meeting House in Elkhart Co, in the presence of a large congregation. An apprepriate dissection of John Kohli, aged 45 years and 11 months. Funeral sermon

course was delivered by the brethren C. Plank and I. Smoker

On the 8th of Feb., in Elkhart Co., Ind., by bishop Jacob Wisler, Bro. Levi Eberly, of Williams Co., Ohio, to Sister Susanna Christophel of the for-

On the 25th of Jan., by Pre. Jonathan Zook, John Plank of Logan Co., to Sarah King of Fairfield Co., all of Ohlo.

On the 20th of Feb., 1866, at the residence of the bride, by Prc. Joseph Stuckey, Christian Strubher, of MeLean County, Ill., to Magdalena Cressmanu of Woodford County, Ill.

On the 22d of February, 1866, at the residence of the bride, by Pre. Joseph Stuckey, Peter E. Stuckey of Tazewell County, Ill., to Catharine Engel of Woodford County, Illinois.

JOSEPH STUCKEY.

DIED.

On the 16th of Jan., 1866, in West Manchester township, York Co., Pa., at the house of Elias Bentzel, Lydia Witmer, aged 57 years, 6 mos., and 14 days. She was buried at Newcom-14 days. er's School House. Funeral sermon by Frederick and Daniel Stauffer, from Isa. 38: 1. She was a member of the Mennonite church and unmarried.

DAVID WITMER.

On the 11th of Jan. 1866, in Markham, York Co., C. W., after an illness of several weeks, Veronica, wife of Abraham Groff, aged 32 years, 7 mos., and 24 days. She leaves a husband and 24 days. She leaves a husband and five small children to mourn their and five small children to mourn their loss. Her remains were buried at Weidman's Meeting House, where a funeral sermon was preached by Pre. Henry Berky from Jn. 11: 23—27. Evidently the voice of the Holy Spirit had been moving the heart of our de-parted sister for some time. Frequentas she sat listening to the preaching of God's word tears were seen coursing down over her cheeks, and a few hours before she died, she was bapt and received into the church, which she greatly desired.

On the 5th of Feb. in the same place suddenly, Christina, wife of Dani Horner, aged 72 years, 8 mos., and 28 days. Funeral sermon was preached on the 8th at her residence by Pre. Samuel Schneider from Isa. 1: 1. She caves a husband and an only child.

DANIEL B. HUBER.

On the 19th of Jan., in Montgomery Co., Ohio, after a brief illness, Bro. David Neff, in his 75th year. He was buried on the 21st. His funeral was largely attended.

J. M. GREIDER

On the 26th of Jan., in Waterloo

On the 26th of Jan., in Waterloo Co., C. W., wife of Dayid Bar-inger, aged about 34 years. She was a belowed sister in our church. On the 30th of January, in Wilmot township, Waterloo Co., C. W., Anna, daughter of Jacob Kressman, aged 15 years and 10 months. Buried on the

On the 26th of Jan., in Greeneastle, Franklin Co., Pa., Anna Shank, widew of Abraham Shank, aged 78 years, 3 mos., and 14 days. Funeral sermon mos., and 14 days. Funeral sermon preached by Michael Horst in German and L. C. Kefer in English, from 2 Cor. 5:1. She was a faithful member of the Mennonite Church.

because by bro. John Intt and John Moser from Phil. 1: 21-23. She bore her sickness with great patience. She was a beloved sister in the church, and possessed the affections of her children. The Lord loved her too, and children. The Lord loved for row, and took her to the heavenly mansions, where she now may rest with Lazarus in Abraham's boson, where there shall be no more sickness, nor conflict, nor sorrow, and where God will "wipe away all tears from their eyes."

John Thur.

On the 27th of January, in Clay Co. On the 27th of January, in Clay Co., Ind., of consumption and palpitation of the heart, Elizabeth, wife of Brother Franklin Hamilton, aged 41 years, 9 mos., and 10 days. She was buried at the Menuonite M. H. Funeral scranon preached by Jacob Bower and Eli Mishler. She appeared very willing to leave this world, and we hope she died in the triumphs of a living faith, and the hope of a blessed immortality in the world to come. May our loss be her eternal rain. her eternal gain.

on the 26th of Jan., in Marion township, Owen Co., Ind., of brain fever, George, son of Iarael and Sophia Boyer, aged 9 years, 7 mos., and 14 days. He was buried at Funk's grave yad, in Clay Co. Funeral sermon preached

in Clay Co. Funeral sermon preaches by Bro. Jacob Bower, from 1 Pct. 1: 24. He was a child greatly beloved by all the family, and it was hard to give him up. Death has already visited this family six times; but they may encourage themselves with the thought, that the base a little family to prose it. that they have a little family to meet in heaven.

GEO. FUNE.

On the 3rd of Fcb., in Mahoning Ce., Ohio, of Typhoid fever, Bro. Jos. Bear, aged 51 years, 6 mos., and 12 days. Functal sermon was preached by Joseph Bistle and John Blosser from Ps. 39: 4-6. He leaves a widow and Ps. 39: 4—6. He leaves a widow and six children to mourn their loss. Their loss, we hope, is his cternal gain. TMC

On the 14th of Febr., in Wayne Co. Olio, Veronica, widow of Jacob Conrad, aged 88 years, 11 mos., and 9 days. She was buried on the 16th, upon which occasion the brethren Jo-nathan Schmucker and J. K. Yoder delivered funeral discourses from Phil.

: 21—23.
The deceased was a member of the Amish Mennonite Church. She con-fussed her Lord and Master in her youth and entered in covenant with Ilim in the Mimblegarten Church in a faithful member. During the last several years she was very feelle, and suffered much, yet without complement. suffered much, yet without complaint, until the time of her departure was at

On the 9th of Feb., in Wayne Co., Ohio, Martin Leidig, aged 22 years, 3 mos., and 19 days. His funeral sermon was preached by Henry Martin and J. K. Yoder, from Ju. 5: 24—29.

J. K. Y.

In Hockerville, Danphin Co., Pa., on the 13th of Jan., Pre. John Ober-holzer at an advanced age. He was a minister in the Memonite Church nearby 40 years. He was found in the morning, dead, in his bed. He was a kind father, a good neighbor and beloved by all who knew him.—Christ. Volksb.

On the 18th of December, 1865, in On the 18th of December, 1995, in Hilltown township, Bucks Co., Pa., at the residence of her sou-in-law, Isaac Rosenberger, of cancer, Anna Bishop, widow of Jacob Bishop, aged 77 years, 9 months, and 20 days, interred in the Doylestown Mennonite burying

presched by Bro. John Thut and John Pa., Barbara, wife of Michael Swartz, Moser from Phil. 1: 21—23. She aged 76 years, 10 most, and 27 days, bore her sickness with great patience. Her maiden name was Stottzfuss: she She was a beloved sister in the church, was married twice. Her first husband's name was Isaac Lapp. She was a faith-ful member of the Omish Mennonite ful member of the Church. She looked forward anxiously to the lour of departure. Funeral services by the brethren Christian King and Elias Rihl from Isa. 57: 2.

> On the 14th of Feb., near Blairsville, On the 14th of Feb., near Blaitsvine, Cumberland Co., Pa., of dropsy, from which he suffered much for a long time, Benjamin Burkholder, aged 52 years, 5 months, and 25 days. He desired ardently that the hour of his deliverance might come, and that he might go to be with those holy ones in the celestial mansions above. Funeral ser-vices by the brethren John Hunsicker and Daniel Keller from Rom. 14: 7-9.
> SAMUEL BURKHOLDER.

On the 3rd of February, in Leacock township, Lancaster Co., Pa., Magda-lena, wife of John Yoder, and daught-er of Christian and Elizabeth Yost, aged 26 years and 6 months. She was buried on the 5th, on which occasion Eli Zug and Jacob Stoltzfuss delivered Ell Zug and Jacob Stottzuss delivered impressive discourses.— Volksfreund. Feb. 8th, in Bedminster township, Bucks Co., Pa., Jacob Beidler, aged 89 years, 4 months, and 3 days.

December -, 1865, in St. Joseph County, Michigan, Elizabeth Hertzler, aged 54 years, 7 months, and 11 days. She was buried on the 17th. A husband and six children mourn her deband and six children mourn her de-parture; but with the comforting hope, that she fell asleep in Jesus. A funeral sermon was preached by J. D. Treyer from John 5: 24-30. On the 8th of January, 1866, sud-denly lost his life on Hofstettler's steam-sawmil in Elkhart County, Ind., Shen Shoetler of Iowa. Howas buried

on the 10th. Discourses were deliver-ed by D. D. Miller and J. Genegy.

JONAS TREY

On the 8th of February, in Dry Grove township, McLean County, Ill., Magdalena, wife of Prc. Jonathau Yoder, aged 68-years. She was buried on the 9th. A funeral sermon was on the 9th. A funeral sermon was preached by the writer from the 14th chapter of Job.

JOSEPH STUCKEY.

Book Notices.

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his errors. It is an easy matter, judg-ing from observation, to proclaim his errors abroad. It costs little self-denial to whisper them in the cars of those who ought not to be informed of them Another has said, "It is easy enough LETTERS RECEIVED. leney K. Dealinger S.[40]. Jaac A. Browser S. 59,00; C. J. Henning S.[50]. Bary for S. 59,00; C. J. Henning S.[50]. Bary for S. 59,00; C. J. Henning S.[50]. Bary for S. 59,00; C. J. Henning S.[50]. Pre. Daniel parked S.[50]. John E. Browser S.[50]. Pre. Daniel parked S.[50]. John E. Browser S.[50]. Pre. Daniel parked S.[50]. Search H. S. 50,00; Rath Anna Dearth S. 50,00; Rath Mana P. 50,00; Rath Man to get more or less than the truth re-Henry K, Denlinger \$1,00; Isaac J, Hart garding our failings, and friends often

sel \$1,00; Daniel Rosenberger \$1,00; Israel Reiff \$1,10; Sarah F. Harnish \$1,50; Pre. It was his chief concern that they Whole nearly 0, 11, 1800 Mayer 181,00; Josh Mayer 19tes, Jac, Lector 181,00; Jacob Mayer 19tes, Jacob Blosser S_1(0); Anna Culbertson: Jacob Beller S_1,50; Chiristian Kein S_1(0); Samuel Lantz S_1,50; John S, (soul; Jacob Kby I5 etc.; Jacob Riekli J. M. Brenneman 3, S41; Cavil Lefover S_1,00; Annie N. Eberale; Menne Zook 29 etc.; John N, Gredier S_1,00; Jacob Lefover S_1,00; Annie N. Eberale; Menne Zook 29 etc.; John N, Gredier S_1,00; Jacob Lefover S_1,00; Levis Souldan, the proposition of the state of t tophel \$1.00; Jacob Y. Shautz 2, \$61.42; 6.
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Such was ever the fidelity of Christ and it was always kindly exercised. The good that might be accomplished The good that highs be accomposited among friends by proper reproof is often defeated by the manner of expressing it. Many have not the cours age to administer it until their ire is C of salvation the dynam and Chief;

Forthwith Renounce all thy Sins.

From the American Messenger.

A Christian Alphabet.

is Schneider \$1,00; Pre, Jacob Talent the timess of ms wisdom and the B. Rexrofe \$1,00; John John Jove."

H. B. Rexrofe \$1,00; John Jash Jove.

Henry Ebbenshade \$2,00; Peter Christ is faithful as he is sympathiz-long witner \$1,00; David Masting. When he was on earth, and fell-subline enjoyements of life. —Leavater. Iris but isolated flawers.



Chorazin-Bethsaida-Capernaum.

Before the morning sun overtopped the hills of Bashan, I was in the saddle. A ride of three miles westward along the shore brought me to the ruins of a and rank weeds, that I had to comploy some shepherds to open a passage for me. Clambering to the top of a shat-tered wall, I was able to overlook the whole site. What a scene of desolation was that! Not a house, not a wall, not a solitary pillar remains standing. Broken columns, hewn stones, sculp-tured slabs of marble, and great shape-less heaps of rubbish half concealed by thorns and briars, alone serve to mark the site of a great and rich city. The Arabian does not pitch his tent

Atter runing some three miles turtuer along the lake, I reached a little, retired buy, with a pebbly strand, just such a place as fishermen would delight to draw up their boats and spread out their nets upon. Here were numerous fountains, several old tanks and aquofountames, several old tanks and aque-ducts, groat heaps of rubbish, and I was able to distinguish, by the aid fields of rnin. Two Arab tents were pitched a little way up on the hill-side, but I saw no other trace there of lu-man habitation or human life; and yet that is the site of Bernsatna, the city of Andrew and Peter, James and John. Upon this strand Jesus called swept the great Jordan valley, the little his first disciples. Like Choraziu, this plains, the glens, the mountain-sides city heard and rejected his words, and

dips juto the bosom of the lake. Before me now opened the fertile plain of Gennesaret. At my feet, beneath the western brow of the cliff, a little fountain burst from a rocky basin. A figtree sprends its brauches over it, and the shore brought me to the ruins of a gives it a unac, Ainet-Fin, "the foun-large town. It was encompassed by such a dense jungle of thorns, thistles, massive foundations, scarcely distinctive the such a dense jungle of thorns, thistles, guishable amid the rank weeds; and away beyond it, almost covered with thickets of thorns, briars, and gigantic thistles, I saw large heaps of ruins and rubbish. These are now all that mark the site of Capernaum. Christ's words are fulfilled: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." Matt.

Ou that day I climbed a peak which commands the lake and the Jordan valley up to the waters of Merom. The there, the shepherd does not feed his fine principal seems of Christ's public la-flock there, not a sound fell spon my flock there, not a sound fell spoi my lors lay around me, a region some car as I stood amid this riin, save the gentle murnur of each wave as it broke on the pubbly leach, and the mournful sighing of the summer breeze through sun-secreted branches; yet it is the place where ChonZam once through sun-secreted branches; yet it is the place where ChonZam once stood. Chorazin heard, but rejected plains and the little stood and the words of merey from the lips of its water was all speckled with the dark Lord, and he pronounced its doom, both saids of Galileo's fisherm of the choracy of the lake and the words of merey from the lips of its and white sails of Galileo's fisherm. Woe unto the Choracin? Matt. tord, and he pronounced its doom, both and which thee, Chorazin!" Matt. ermen. Eager multitudes followed the 11: 21. After riding some three miles further ong the lake. I reached a little, retiral along the public beach. What a wo-

From that commanding height, through the clear, Syrian atmosphere, from base to summit-not a city, not a cuy nearts and rejected ins words, and, it rom base to siminit—not a city, not a list faint fight? Will not try to keep it like Chorazini, it has been left desolate.

"Woe into thee, Bedinaida!"

A few minutes more and I roached few minutes more and I roached the brow of a bluff promontory which honese of Tiberias. A mountifit, and let his own light shine? What

tary silence reigned triumphant. Des-olation keeps unbroken Sabuati in would lie lose by giving? Oh! look! Galilee now. Nature has lavished on He does light his neighbor's candle; the country some of her choicest gifts, and, bidding him follow the example, a rich soil, a genial climate; but the curse of heaven has come upon it bewondrously time had changed a pro-phetic seutonce into a graphic reality.

"I will make your cities waste, saith the Lord; I will bring the land into desolation. I will seatter you among the heathen." "Upon the land shall come up thorus and briors, yea, upon ill houses of joy, in the joyous city. "So that the generations to come of your children that shall rise up after you, and the stranger that shall come far land, shall say when they see the plagues of that land, Where fore hath the Lord done thus unto this land? What meaneth the heat of this great anger?" Jer. 26; Isa. 32; Deut. 29.—Porter's Cities.

Light the next Candle

Suppose a vast plain, surrounded on all sides by hills, gently rising at first, then steeper and more rugged, till all then seeper and more rugged, this and terminate in high, mountain peaks, each overlooking the entire plain and the opposite hill-side; and suppose this immense amphitheatro to be densely filled with human beings, from the eentre of the plain to the summit of the highest mountain ridges, each holding in his hand an unlighted taper, and all enveloped in thick, black, midnight darkness, without one single ray of blessed light to cheer them amid the desolate gloom. And now suppose that one single individual, in the very centre of that enormous throng, obtains a spark of light, and his candle burns—its feeble rays but dimly lighting himsef, and serving to make the gloom more deep. Will he fear to lose his faint light? Will he try to keep it to himself? Will he put it under a bushel and attempt to hide it? Or will

these four, four others; and the eight eight again; and this sixteen, another sixteen; and thus the light spreads raevery one, as he lights a new taper bidding the possessor give to his neigh-

bott. How gloriously that great swelling ery rolls on, "Give to your neighbor—give light!" And how beautiful, how lovely, that mild, gentle light, constantly increasing as it is given; ever spreading; dissipating the dark-ness, and filling all hearts with joy and gladness! See how like a wave of the ocean, rolling outward and onward, it covers the whole plain; it reaches the foot-hills; it climbs the mountain-sides; it ascends the highest summits—till all that vast plain, all those surrounding that vast plain, all those surrounding hill-sides, all those mountain tops, are lighted up with bright, joyous rays of clear, precious light, which even the clouds above catch and pass them back to earth again!

Thus from plain, and hill, and mountain tops, from earth and sky, from every point as far as the eye can reach, there comes back to that first giver a perfect flood of light, more glorious, and in rays more blessed than he even dreamed of. What would he not have

"There is that scattereth, and yet eth more than is meet, but it tendeth

lost by withholding his light?

We justly admire the power of the Creator in the motion of the heavenly bodies; but the motion of souls toward God as their centre, is far more glorious; the effects of the same power far more eminent, and far more testing.

A MORNING PRAYER

My waking thoughts I raise to thee, Who through the night hast guarded me; Keep me this day from every ill, And help me, Lord, to do thy will.

The Henald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

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which if a man do, ho shall even live in them." "Mose describe the right consenses which is of the law, That the man which doct these things shall live by them." If you will enter into life, keep the commandments," [Tho law is not of faits but, but, as, in our stead, also suffered the man whole doct them shall live in the first everement, in every point, but "Tho law is not of faits but, The man that docth them shall live in them". If you will enter the man that docth them shall live in them". If you will enter the man that docth them shall live in them". If you will enter the man that docth them shall live in them "Leve, 18:5 Each 20.11". them."—Lev. 18: 5; Ezek. 20: 11, 13, 21; Rom. 2: 13 & 10: 5; Matt.

of the glory of God."—Rom. 3: 23, les, "I will send him (the Holy Spirit) him one shealth, and shortens the life of intervolution of the sine which has been made to the come in the standard of the standard

justified. That no man is justified by the law in the sight of God, it is evi-dent: for, The just shall live by faith." "Therefore by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the knowledge of sin."—Gal. 2: 16 & 3: 11: Rom.

Enough has been said of the first covenant of works, and sadly disap-pointed will all those be, that build up

therefore, be said that every true be is dead." Christ his own self bare liever has fulfilled the law in Christ our sins in his own body on the tree,

therefore, as by the offense of one wholly incapable of justifying himself (Adam) judgment came upon all men through the works of the law, and that (Adiam) judgment eame upon all ment through the works of the law, and that to condemnation, even so by the he can therefore have hopes of salvarighteonsness of one (Jesus Christ) the tiou only in Christ, is acquired by the free gift eame upon all men unto justimer only through the Holy Ghost, tification of life." (Rom. 5: 12, 18.) by which he is convinced that he is by This covenant was broken by all, nature and in his deeds a wretched "for all have sinned, and come short sinner. Ome Savior said to his disciplent of the glory of God!"—Rom. 3: 23, ples, "I will send him (the Holy Spirit). Hence, on account, of the sins which lutte you. And when he is come, he

blessed Savior Jesus Christ, who, by yet just, the end of those that forget his obedience even nuto death, has God, is to be "turned into hell." forever made perfect those that are sanetified, and has promised pardon of sin in his blood to every one that

deserved by our disobedience. It may, O vain man, that faith without works therefore, be said that every true be is dead." Christ his own self bare In the passages of the Holy Scriptures evidently speak to this effect.

These passages of the Holy Scriptures evidently speak to this effect.

Every one that fulfills by perfect obsidence all the precepts contained in the transgresses or sins in one point, this same world of truth says. The sonith that transgresses or sins in one point, this same world of truth says. The sonith transgresses or sins in death." "As many as are of the works of the law, are under the world, and the same world of truth says. The sonith that transgresses or sins in death." "As many as are of the works of the law, are under the world, and the same world to truth says. The sonith that transgresses or sins in death." "As many as are of the works of the law, are under the world, and the same world to truth says. The sonith that transgresses or sins in death." "As many as are of the works of the law, are under the world, and the same world to truth says. "The sonith that the same world to truth says. "The sonith that the same world to truth says. "Both the curses for it is written, Cursed in every one that continueth not not be says." She world the same world to truth says. "Both the same world to truth says." The sonith the same world the truth the same world to truth says. "Both the same world to truth says." The sonith that the same world the same world to truth says. "Both the same world the same world that the same world to truth says." The sonith that the same world the same world to truth says. "Both the same world that the same world the same world that the same world that the same world the same world the same world the same world that the same world the same wo

Luxury and Pride

The diseases which luxury beget and nonrishes, make it an enemy to mankind. For, besides the mischief it brings to the souls of people, it under-mines health, and shortens the life of

e justified by the faith of Christ, and This thought presses heavily on his the burdens of the world, devourers of by the works of the law: for by conscience and forces the sinner, of good things, self-lovers, and forget-weary and heavy-laden, to flee to his ters of God: but, which is sad, and

believes in his name.

The same blessed Spirit that convinces him of sin and reproves him for sin, convinces him abo of righteous pulses and reproves him for rightcous the support of the ness and reproves him for righteons tures of truth to believe that sin brought tuess; that is, makes known to him the pionited will all those be, that build up their hopes of salvation on the imagine their hopes of salvation on the imagine their hopes of salvation on the imagine all sufficiency of the morits and obedite one of our Redeemer, and begets in covenant of grace, is the free gift of the mercy of God, given to poor, penittent sinners, who perceive that the law justly condenns them, and that they are altogether incapable of effecting either entirely or partially still the description of the delivery of the mercy of God, given to poor, penittent sinners, who perceive that the law justly condenns them, and that they are altogether incapable of effecting either entirely or partially still work through love and cause the heart, it will work through love and enuse the first coat; and, if consent of writing the properties of the most point The Holy Scriptures set before us a two-fold covenant: the one is called the covenant of years, the other the covenant of years.

The words of the law, or of the first covenant of years.

The words of the law, or of the first covenant of years.

The words of the law, or of the first covenant of years.

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The words of the law, or of the first covenant of years.

The words of the law, or of the first covenant of years.

The words of the law, or of the first covenant on these: "Ye' shall keep my statutes and my indigenents; which if a man do, he shall live in them: I am have of themselves; for the first which if a man do, ho shall even live in them." Allows describe the right covenances which is of the law, That the mean which developed the my have the proper that becomes which is of the law, That the mean which developed the words and the first definition of the first covenant and anblor every manner of themselves; for their years and well and bloom the practice of the same, and to from such shifts: they were then nake then noble on to that the practice of the same, and to from such shifts: they were then ank well and become and dominion of sin as well the practice of the same, and to from such shifts: they were then ank well and bloom the practice of the same, and to from such shifts: they were then ank. Christ, the Son of God, entreating him also lead in the way of peace and of their one state of the same, and to from such shifts: they were then ank well and shown on shanne; then not shift of the same, and to fear the practice of the same, an A faith that does not bring forth these fruits is a dead tree, a lifeless hody. Such is the faith of lost spirits, temper, should take pains to set out a sufficient of the such takes and the such takes and the such takes and t as should give the greater oceasion for all to gaze upon him: as if he would tell them he had lost his nose. for fear they should think he had not But would a wise man be in love with a false nose, though ever so rich however finely made? No. And shall people who call themselves Christians, show so much love for clothes, as to neglect innocence, their first clothing? Doth it not show what cost of time, pains, and money, people are at to set off their shame, with the greatest show and solemnity of folly? Is it not to delight in the effect of that cause which they rather should lament? If a thief were to wear chains all his life, would their being gold, and well made, abate his infamy? To be sure, his be ing choice of them would increase it. This is the very case of the vain fash-ion-mongers of this shameless age : yet will they be Christians, indges in religion, and saints. O miscrable state indeed! to be so blinded by the lust of the eye, the last of the flesh, and the pride of life, as to call shame decency, and to be ourious and extensive about that which should be their humiliation. And not only are they grown in love with these vanities, and thereby express how wide they are from primitive innocence; but it is notorious how many fashions have been and are invented on purpose to excite last; which still puts them at a greater distance from a simule and barmless state, and enslaves their minds t

may be misled-we may fall into temptation and a snare. Let us, therefore stand firm, put our trust in God, who give eth grace in the hour of need, and not al low ourselves to be moved by every wind of doctrine. Let us cleave to God, ever as a child seeks refuge in its mother arms, and fears no danger while in the presence and under the care of its father even so let us draw nigh unto God, and he will draw nigh uuto us and throw the shield of his protecting care over us, and stand by us in the hour of trial that we not be moved, nor dismayed, nor brought to shaue.

Glory in Tribulation.

Romans 5: 3. 4 -- But we glory in flomans 5: 3, 4.—But we glos tribulations also; knowing that t lation worketh patience; and pati-experience; and experience, hope IV.

We have now come to the last reason given in the text for glorying in tribulation; namely, because their "experience worketh hope."

The hopefulness of any one depends men the success of past effort. If the Christian has had a poor religious ex perionce, his hope for improvement is perience he can with confidence look n better one. For "experience worketh hope"-increases and brightens it. Every experience of struggle and triumph over sin, every success over assurance for the future. Thus enconragement accumulates until we have a "good hope," "abound and rejoice in full assurance of hope to the end."

tribulation. That "great multitude, which no man could number in heaven to came there out of great tribulation."

Many were marryrs and perhaps all perhaps all perhaps all perhaps all perhaps and perhaps all perhaps all perhaps all perhaps and perhaps all perhaps and perhaps all perhaps all perhaps all perhaps and perhaps all perhaps all perhaps and perhaps all perhaps all perhaps and perhaps all perhaps all perhaps all perhaps and perhaps all perhaps all perhaps and perhaps all perhaps all perhaps all perhaps and perhaps all perhaps all perhaps all perhaps all perhaps and perhaps all pe It is not necessary that we be persecuted by bodily tortures as native Christians of foreign and heathen lands, to develop patience and a chastened experience. For God works invariably of time. be a law of variety His purposes in us. It is to be mirsed by the and submissive endurance of the every day actualities and perplexities of life.

end. It makes you valiant and strong of the large stream of from heathers in as and so meaning and so meaning a beginning, and the large stream of spirit is greater than he that taketh a overcometh the world in all its efforts bers of une same; or are tuey received to take his soul," Therefore when individually only as soon as true repenting the property of t rity and blessings of life, but in lation worketh patience; and patience.

Coventry Knoll, Pa.,

Correspondence between the only in the forenoon on Suuday, or in Brethren in Canada and the afternoon also? Germany.

[The following correspondence boveen the brethren in Canada and hose in Germany, in regard to the countries, was published some time nguage, in Canada. But as its circureason to believe that there are many who would take great interest in reading it, who have never set had an opportunity to do so. We therefore take pleasure in giving it entire to the readers of the Herald in both languages, together with the preliminary remark written by David Sherk, which also appeared in the pamphlet.—Ed.]

INTRODUCTORY.

Brother Elias Eby, having formed the acquaintance of a brother of our faith in the Grand-duchy of Baden, in Emope, through epistolary correspondence arising out of their business rela tions, felt himself impelled by a spirit of brotherly love to cultivate a further acquaintance also in reference to their spiritual and church relations. He therefore proposed to him, with this view a number of questions, which were satisfactorily answered by the ministers Schuntz, Hege, and Landes, of the above-mentioned place, who is of the above-mentioned place, who in prentum proposed to him also a series of questions in reference to our churches in this country. Bro. Eby referring the matter to his fellow-ministers, with the request that they make a reply in the properties of the properties

for distribution among the brethren, teemed writings, to answer the ten imthat they may read and judge for them-selves, inasmuch—as we seem to have our church. selves, inasmuch as we seem to have

stance and saving faith are manifested by them?

3. Have you any book of instruction in the principles of your own faith and practice and designed to be committed to memory by them while they attend school? and, if so, what is it called?

4. What formulary and lymmbook do you use in addition to the fibile in time of divine worship?

5. Do you meet for divine service

which the kingdom of Christ evidently dense to the kingdom of Christ evidently dense the service when the streams of practice and the streams of the streams of practice and the streams of practice and the streams of the streams of practice and the streams of the stre

the afternoon also?

6. Have you also any special social where they had, as is the case in a new there they had, as is the case in a new there they had, as is the case in a new there they had, as is the case in a new there they had, as is the case in a new there they had, as is the case in a new there they had, as is the case in a new there they had, as is the case in a new there they had, as is the case in a new there is the case in a new the case in a new there is the case in a new the case in a new the case is the case in a new the case in a new the case is the case in a new the case in a new the case is the case in a new the case is the case in a new the case in a new the case in a new the case is the case in a new the case in

meeting besides for biblical instruction or edification? and when? and where? and how conducted?

7. Is social family worship observed freedom of conscience, others became

reach i damily worsail poiserved i recome of conseque, others became in each family respectively? and how? favorably inclined toward that governess. Have you any special ministers or ment, and this in connection with other traveling preachers appointed in your causes induced some of them to emi churches in Canada to visit and con- grate in the years 1799 and 1800 firm the scattered members and families Canada into an entire wilderness. My connected with the church, and labor father was one of the earliest settle for the conversion of those who are yet and in 1801 I was born. Others the uncouverted and out of the church? of their brothren from various parts of or are there any thus appointed for the Pennsylvania from time to time folcattered churches in America general- lowed, and thus formed small congre y? andwhat has hitherto been done in gations in three different places in reference to this most important point? Canada. These, however, coming from ly? andwhat has hitherto been done in reference to this most important point?

9. What is done on the part of your church (in addition to prayer) for the promulgation of the Gospel among unchristianized untion? Have you as tyst sent abroad no missionary? This most probably not being the ease, the equestion then arises,

question then arises,
10. Do you assist the missionary this manner three different churches cause of any other associations by contributions of money? and what are of Canada, their first ministers were hey? and is this done by the church also of the different sections of Pe independ or does each member give sylvania, and others were ordained individually what he chooses and to any one of the different missionary as- new country, therefore, and with thi sociations lie may prefer?

Preston, Waterloo Co., C. W. their church under a tolerable state of

diversity of views and habits am-

counter, and from which we are not

Answer. During the past year there

not of Mennonite descent, of whom the

general such constantly are received

Lutheran church made application to

Secondly. Are those who have

grown up in our church admitted into

be received by baptism into

church.

this number probably one-th

Preston, Waterloo Co., C. W.
Beloved Brethers:—Itake up my
en, in order with my feeble and unmight hand to greet vou on the other.

The control index a libertone state of
government. Another difficulty was,
that we had no German schools, so
that the children of that time—among

agood hope," "abound and rejoice III assurance of lieps to the cent." And he that hath this hop purified himself even as Christ is pure." There will be carnest strivings after higher degrees of holiness—the larger attainments of the divine III—III assurance and character of Christ. It conclusion he who thinks the Christian's life should be one smooth sear of pleasure has a set estimate of Fiving. But on the other hand is some the apostes to the processor which in the great multitude, and the processor of pleasure has a set of the string of the ministry. I have felt a strong intention to become more initiated parties behold in regard to them. Accordingly we have at last been constormany even from the time of tribulation. That great multitude, the carned, corrected stringle—a life of tribulation. That great multitude, the contract of the processor of pleasure in a carned to the contract of the processor of the pr

The parable of the mustard-seed yet entirely freed. I will now proceed The parable of the mustard-seed seems here also to have its appropriate swer your questions. In order to be better understood we lier subjoin the ten questions proposed to Bro. Eby, after which the two letters using, and that only in reference to tentions of care as wen as the great anne-tions of suffering; by the anxiety and frettings, whilsted in the family as 1. You have written that there have parents or not? re-tings exhibited in the family as [1, 1, 1, 1, 1]. The mark written that there have well as those more exciting strifes of this summer over forty persons of from all controlling had of Providence, communities. It grows under the meek seventeen to twenty-four years of ago turned on that which is spiritual and were more than fifty persons in all re-ceived into the church by baptism. Of been received into the cliurch by holy cternal, which shall never cease, though and submissive endurance of the every day actualities and perplexities of life. Patience, when well enlivated, dear brec'tren, will make you master of severy trial or discouragement. Nothing shull occur, but that you will be prepared to meet it heroically with chirstian courage and fortitude. It gives profession or severs that the profession of severs the profession of severs that the profession of severs th Lutheran and several also of the Ger-There have at the present time two persons, a man and his wife, of the It makes you valiant and strong [Jewish rengion or from nearnemsmr]
Lord, "He that ruleth his own greater than he that taketh his own free than he that taketh a your church admitted at a particular we may be encouraged in the discharge fee is a true hero whose "faith age and in collective numbers as memorial for or duties to God as our Creator, in the control of t bers of the same? or are they received and to our fellow-men as creatures of fellowship at a certain age and at fixed

accurately acquainted with the princi-ples of non-resistance, for which purpose we use here in Canada the cigh-teen articles drawn up in Dort, in Hol-sionary cause," which without doubt is land; and as soon as they are suffi-ciently instructed and convinced that that among us in Canada no united

ing. Perhaps you may receive one of

many difficulties, and can very often not be easily brought about, on account of the diversity of views which we entertain. So it is in this case, as also in many other important points, in which perhaps too much has been lost through the various hindrances which our country. There has a friendly been much discussion in order to bring about more effective plans or means to visit more dilligently at least the scattered members of the first and the cast circled members of the cast circled members of the first and the cast circled members of the first and the cast circled members of the cast circled

*Lastly, in reforence to the ninth and chelly instructed and convinced that that among us in Canada no united the doctrine of non-resistance is that effort beyond prayer has as yet been our Lord Jesus Christ, the love of God, time of the Apostles, to be baptized, the doctrine of non-resistance is that clearly the aposities and prophets, Jesus Christ being the chief corner- atone, and are willing to live in accordance with the same and to aid in this proper. Yet, I have never, since dance with the same and to aid in building up the church, they are then baptized in the three hely names and received into the three hely names and received into the church, whether they have been brought up in the otherdor otherwise. If practicable we will send you one of our books. This then is an answer also to your third question.

Fourthly. In our divine service, we ordinarily use, in connection with the actively employed, as is to be seen from in the garden of Eden, designed that these of his household should be appropriated in this connection, as you, no different proceedings of the churches, we make that these of his household should be appropriated in the garden of Eden, designed that these of his household should be appropriated in the connection, as you, no different proceedings of the churches, we make that these of his household should be appropriated in the connection, as you, no different proceedings of the churches, we make the said observation that, although our californium and some processing into particular tails, I am pressed, dear bretlern, on the count of the yearly long delay, sincered to Jeess. We consider it and souls converted tails, I am pressed, dear bretlern, on the successary to tails, I am pressed, dear bretlern, on the successary to be the successary to be content your pardou; since I am the world of God gives us to understand you one of our books. This then is an answer also to your third question.

Fourthly. In our divine service, we observe the successary to be controlled to mind provide any the content of the control of the country of the control of ordinarily use, in connection with the actively employed, as is to be seen from are numerous circumstances, by which confession requires it, yet in reality a Bible, only a hymnbook, and open and Gen. 1: 20—31, and especially in the close our religious exercises with sing2sth verse, where it is said, "God ing a reply to your worthy communicablessed them, and God said unto them, Be fruitful, and multiply, and replenish and yield to the good hope that your Triffilly. Do we hold our meetings the earth, and shadine in, "See Here by the will not have grown cold aly in the forenoon on Sunday?

The fifthly we see that something important was in consequence of my neglect. Answer. Generally we have our meetings in the forenoon on; but when the forenoon; but when the forenoon is the forenoon; but when the forenoon is the forenoon of the forenoon is the forenoon of only in the forence on Sunday:

Answer. Generally we have our to be accomplished, even before uenmeetings in the forence in but when it on is made of a garden, and when
special religious instruction is to be given, it is customary to do this in the Eden thy were again commanded to and the deacons of the church, as me churches are of the church, as were in a measure thereby enabled to the first fixed on, a mere historical faith, be present on such occasions, our see the commands of the great God and churches are offentions; they also wall. Creates and the deacons of the church, as more microstrain to more churches are churches are offentions; they also wall. Creates and the great God and care the commands of the great God and care the care the care the commands of the great God and care the c churches are oftentimes then also well Creator, and the consequence of a negfilled. Frequently also where there are lect of the same; namely, the transgress churches are oftentimes then also well Creator, and the consequences are defined. Frequently also where there are let of the same; namely, the transgressing aged and feelble persons who cannot show the frequency of the revealed command of God since the foreign of the revealed command of God. You will permit us, therefore, to any the foreign of the foreign of the foreign the fear foreign the fear feeling the foreign of the foreign of the foreign the fear feeling the foreign of the feeling of the f we attent preaching at the original places of meeting, afternoon services places of meeting, afternoon services are held at their houses of the earth; it is therefore with Skithly. In reference to the question, respect to the communities of the earth; it is therefore with the prophet exclaims, whether we have a new leading account of the property o whather we there any other so soul much whater we there are greated to the finger devotional and religious exercities, we must confices that there are no regular meetings of this kind sastained among us. Some for uniformities, ters, however, seek, in their weakness, whenever opportunity offers, either in the afternoon on Sundays or any other time, in visits at small sooil agathering, in visits at small sooil agathering them, in visits at small sooil agathering them more and more to light, the some part of the serpent, that is to bring them more and more to light, the singing one or more bymans, and in simplicity praying with them before parting with each other.

Seventhy. Is family worship observed in all the families?

Seventhy. Is family worship observed in all the families?

Asseer. If you mean to ask, as I received the proposed of the world of God per the world of God per the world of God per the world of God, per the proposed of the prop erved in all the families?

Answer. If you mean to ask, as I ratio, and redemption of the human able ground in a great majority of the experience of every converted soul, race so deeply fallen through their discharges, and has produced a deplorence of every converted soul,

Rappenau, Grand-Duchy of Baden, July 1862.

IN CHRIST DEARLY BELOVED BRETH-

Answer. If you meau to ask, as I race so deeply fallen through their discrepancy you do, whether parents hold bedience; and how active the aposterolarly social prayer at home with their families, I must answer that, so their families, I must answer that, so that their families, I must answer that, so that their families, I must answer that, so that their families, I must answer that, so the families of the charge of th see it otherwise, and be able in truth to give a different answer, if it were comprehend my views; but whether I shall five to see the time, when more and not merely to be seen of men. Eighthly, comes the very important.

Eighthly, comes the very important abust in our diarch in this country in Eighthly, comes the very important question whether we have specially appointed travelling ministers or preachers, who visit the scattered mensures small be orong the properties of the propert

THE HERALD OF TRUTH. ceed to impart to them further special a powerful means of assistance to us in instructions in the principles of our this cause; for all things must work faith, in which we seek to make them together for good to them that love

| Condition of all the brethren and sisters in the church should consist of the better and fellow-laborer, believers only; from which it necessarily follows, that it is allowed to rethose only who have come to a true and living faith in Jesus Christ. If we in this view examine the entire New Testament, we shall find on the one living faith is but seldom now made the chief condition of baptism. very many churches, young persons are certain age without regard to the state of their heart, provided they have comenced a true change of heart or not

namely, 1st, in the holding of meetings

portance because the souls are not only strong in the inner man. to be duly prepared to receive holy baptism, but also those that have been baptism, but also those that have been so received into the church need to be far been said in reference to the unispecially care for, led forward, and, as versal priesthood, we may observe that Paul writes (Eph. 4: 12), perfected for in the same church the word of God is the work of the ministry, for the edifyto be used in a threefold manner: we take into consideration the course pursued by the churches at present in partly for preaching and partly also for-ingering to this point, we find, alse! sation & e., 2d, in the holding of social that to often such men are chosen to the ministry as are more or less deficient in qualifications indispensable to the ministry of the gospel, and are, therefore, incapable of properly dis-charging the duties of a leader in the church of God and of dispensing the needful spiritual food. Of the great injury growing from this unscriptura practice, many churches afford the sad

According to the gospel, the church is a royal priesthood, and, not only the ordained minister, but also each individual member of the church is, by rirtne of his spiritual priesthood, called in all a greater earnestiess to press to ward the mark for the prize of the high earling of God in Christ Jesus. As the heart of the prize of the high earling of God in Christ Jesus. As the heart in a did to the prize of the high earling of God in Christ Jesus. As the heart in a did to the prize of the high earling of God in Christ Jesus Christ in a did to the form to the prize of devotion, it is a designs to edicate and prepare most necessary duty of every individual Jesus that the work of the example is a meaning of the church to appear meaning the prize of Jesus Christ, to bring be ready bestowed on them by the Lord, and thus prepare themselves for a future calling to the uninisterial offices, and by this means the church may be enabled to perceive on which of its members of the prize of the prize of the church into the harvest of the Lord; and idlike of the work of the strengthening their full, as a did like, the church into the harvest of the Lord; and the exercise of prayer in the strengthening their full, as a did like, and the exercise of prayer in the action of the church into the harvest of the Lord; and the exercise of the Lord; and the exercise of prayer in the action of the chu

overcome in the practice of the baptism of adult believers; but feeling our weak-ness, we put our trust in the Lord with the time of a contract of the world of t ness, we put our trust in the Lorts, and That stein meetings property belong to application in the second and are successful to those the regulations of a christian church, in the church as being a royal priest, in the Mennomitischen Blettern, and who are resolved to do his will, and we and are in conformity with the example bood, should likewise be exercised in also mentioned in your questions to me who are resolved to do his will, and we and are in conformity with the example have the comforting hope that He, the of the first apostolic church, is clearly a chief Shepherl, will take our little flock evident from the writings of the apost his charge, and will enable the the sgenerally, but more especially shepherls not only to take proper cars from 1 Cer. 12th and 14th chapters, making the proper takes the same of the proper cars from 1 Cer. 12th and 14th chapters, making the proper cars from 1 Cer. 12th and 14th chapters from 1 Cer. 12th and 14th chap In order that the church as a royal our part, do not hesitate to say the

Moreover, all who are in any way are concerned for the welfare of our internations of the concerned for the welfare of our internations of the concerned for the welfare of our internations of the same chief, and growth of the same cheeped chiefly upon choosing into effect a manner that he, as the prices of pillinary duties appointed by the Lord are interested to the importance of, the same in such depend chiefly upon choosing into effect a manner that he, as the prices of pillinary duties appointed by the Lord are interested to the concerned to the Spirit for this jumpose; for as the church should receive by baptism such church should receive by baptism such constraints of the solution of his entire household, will allow the Lord, the Head of the church, has him self first chose on in coloring them for the solution of the sol sent inst enosen in entowing them for looking the ministry with necessary gifts of his grace. The primitive clurichis in this necessary and holy meditations in the grace. The primitive clurred is in this recessary and noty mentatorous mere respect a fiving example to us, since its worl of God. Besides this, also, every bishops and ministers (deacons) were individual member of the clurred men who were bisherseless and full of search the worl of God dilignally and fitth and of the Holy Ghost. The fill-brace from the control of God dilignally and fitth and of the Holy Ghost. The fill-brace from the control of God dilignally and fitth and of the Holy Ghost. The fill-brace from the control of a genuine recentance give unmistals also differ in several points from or rath and of the rioly choice. In a line of the rioly choice with enlightened and daily food of his heart, that he may gifted men is of so much greater im. grow thereby in the saving knowledge tion has again been received into favor that the work of the extension of the categories of the content of the categories of t of God and Jesus Christ, and become by the Lord. The necessity of awaking and prom

ting in the churches the life that is of God and the unity of Spirit, has induced the council of elders to adopt prointed church-examinations, all the dressed from the word of God twice very year by unnisters from a distance which rule is now already but family worship, and 3d, in private meditations of each individual member into practice. But as ministers, on ac-Moreover, another point to be re-garded in connection with the universal priesthood of the clurch is the neces-it is necessary to appoint several, or at sity of prayer, and in view of this and least one evangelist, or traveling minisof the great difficulties with which we ter, whose duty it shall be, to admonish have to contend in the discharge of our the unconverted in regard to the danpart in the work of the Lord, several of gerons state of their sonl, not only by part in the work of the Lord, severand color churches have felt themselves pressed to hold meetings for prayer, in which every member may have opportunity, in social communion with the other members to reader praise and other members to reader praise and social communion with the color of the members to reader praise and other members to reader praise and social communications of the praise and the praise an virtue of his spiritual priesthood, called thanks to the Lord for benefits received, to confirm all in the fath and biblical to assist in building up the spiritual and pour out before him his inmost deconfession of the church, that they may house (the church) according to the sires both in regard to the state of his walk according to the same rule that is measure of his spiritual gifts through own heart, and for the welfare of the observed by the church, and be of the the practice of the word of God and whole church and the extension of the same mind.—Phil: 3: 16. In reference the exercise of prayer. In order, there-kingdom of God. In order, however, to the manner of conducting the affairs fore, to give to this miversal priest-that no soul may be hindered through of the family circle it is the duty of this hood of the church opportunities for its outward associations from giving evangelist to labor to the end that manifesting their gifts, we have after- free and increserved interance to the everywhere an apostolic family-governmanifesting their gues, we have after tree and increase very metric and the ment, a true christian family-discipline churches regularly on Sundays in which well to permit the brethren and the and a living effective family-worship be churches regularly on Sundays in which wild to permit the brethren and the all the male members of the church are required to take an active part in much required to take an active part in much addition of from the world of God and in prayer, to relate their experiing, the content of the content in their course in grace, and to propose questions prompted by a desire excluded from the devotions of a to those who are yet out of the king-seck load our youth, in their earliest is those who are yet out of the king-seck load our youth, in their earliest is the seck to lead our youth, in their earliest is the seck to lead our youth, in their earliest is those who are yet out of the king-seck load our youth, in their earliest is the seck to lead our youth, in their earliest is the seck to lead our youth, in their earliest is the seck to lead our youth, in their earliest is the seck to lead our youth, in their earliest is the seck to lead our youth, in their earliest is the seck to lead our youth, in their earliest is the seck to lead our youth, in their earliest is the seck to lead our youth, in their earliest is the seck to lead our youth, in their earliest is the seck to lead our youth, in their earliest is the seck to lead our youth, in their earliest is the seck to lead our youth, in their earliest is the seck to lead our youth, in their earliest is the seck to lead our youth, in their earliest is the seck to lead our youth, in their earliest is the seck to lead our youth. propose greations prompted by a tearse extended from the evotors of a grow in the knowledge of the truth. Besides these afternoon-meetings, we proof, as is acknowledged also in many hold also monthly meetings in regular older communities. Moreover, as succession in the four largest congregations. As a the object and the formed by the ministers not only, but it concerns the contraction of th the one-tings, they are de-should also be taken part in at prayer-ple of this; for besides apostles and the offices of our church be filled will be instrumenal in furthering meetings, if possible by every one, so local ministers appointed in each part mee who are endowed and ordained to the offices of our church be filled will be instrumenal in furthering meetings, if possible by every one, so local ministers appointed in each part meet who are endowed and ordained signed to be instrumenal in furthering signed to be instrumenal in furthering meetings, if possible by every one, so local ministers appointed in cach particular church, the who are endowed and ordains the degree of the truth, in waking up their minds, and in encouraging and might and ask the Lord for all things that in all a greater camentuses to press to be many active laborers, filled with spirit hand ask the Lord for all things that all and ask the Lord for all things that all a greater camentuses to press to be many active laborers, filled with spirit hand ask the Lord for all things that all and ask the Lord for all things that all a greater camentuses to press to

shepherds not only to take proper care from 1 Cor. 12th and 14th chapters, but also to lead to him the young lambs.

Moreover, all who are in any way appointed meetings of the church, but chapters between the church as a royal one part, do not hesitate to say that priesthood and holy people may maintain purity of doctrine and lead a life appointed meetings of the church, but the churches by realization of this until trather should every head of a well-pleasing to God, it is of the three by realization of the churches are the churches are the churches and the churches are the churches are

gosnel he not left to a particular as ciation, but be taken in churches collectively. For even if Baden should wish to send several beathen, such an undertaking would therefore of dividing our strength a has usually been the ease heretofo by giving our support to various Mis sionary Societies which, moreover, hole to principles directly opposed to those of our church, all the churches of Ger many. Russia, and America should unite their heartiest efforts to form or great whole, or one collective church and thus with one mind and spirit car Thristians and unchristianized neonly would regard with pleasure such union of effort, and would rightly not only their labors abroad but also the churches at home. We have fre quently been considering the question whether it might not probably be co ducive to the purpose of opening a way to a union of this sort, to hold, accor ing to a previously formed agreemen meeting, in which all the churches of Germany, Russia, and America should be represented l end that delegates.

With these remarks, dear brethre we believe that we have, as far as on weakness permits, laid before you th

THE HERALD OF TRUTH.

need not, in anywise, become disconraged on account of the many internal and external difficulties and the feeling of our own weakness. Much rather should we, in view of the gracious promises of the Lord, take courage. and trust in him, that he will verify in us also his precious words of promise:
"Fear not, little flock; for it is your Father's good pleasure to give you the

have written, to take into scrious consideration according to the light of God's word the points therein discussed and to communicate to use a conditional conditions and to communicate to use a conditional conditions and to communicate to use a condition to the conditional conditions and to communicate to use a conditional conditions are used to communicate to use a conditional conditions are used to the a closer union of all the churches

May Jesus Christ, the adorable Head of the church, grant that this letter may reach you safely, and find you in the enjoyment of his grace and his peace; rank ped is the true is and you through his Spirite into all truth, and finally lead as were yet sinners, Christ died for because were "without strength" to vietors from this time of contest in-

to eternal rest and glory.
With this prayer and a brotherly greeting, we close and remain yours in the Lord.

CHRISTIAN SCHMUTZ, Deacon in the church at Rappenau, ULRICH HEGE, of Upper Biegelhof; HENRY LANDES, of Ehrstadt.

The two last-named are deacons of the church at Hasselbach, two leagues from Rappenau. This is the largest church in Baden .- CHRIST, SCHMUTZ.

Postscript. — While writing th above, the ministers of one of our con gregations received a letter from Br nan Moyer, of Lincoln county, C., (Jordan P. O.), and we request that you will please to send him also a copy of this, with a cordial salutation

The Gift of Jesus-

"God so loved the world, that he gave his only-begotten Son, that whoseever believeth in him

free gift of His only-begotten Son, who have the world that he begotten Son. Who can tell the greatness, and who can estimate the value of that gift? Fully to comprehend its greatness and its value requires the mind of God. The cause of God giving such a gift to the world why he should love it; on the contrary, there was no cause in the world." There was no cause in the world why he should love it; on the contrary, there was everything to induce him to hate and destroy it. There was a time when he could look on the contrary, there was everything to find the lock of the world. The great means God is capably induce him to hate and destroy it. There was a time when he could look on one of the world when the should not be somethed to the world. The great means God is capablying to make the service of sin, but believing the world was the redeem of the world. Angels smile on the form the realms above. The great means God is capablying to wom manifested love. If his love has himself for ns, that he night redeem a confirmed in the realms above.

And when thy task is ended may'st thea second the world when the same of the world when the same of the world when the same of the world when the followed hat Christ appeared, to part a world when the same of the world hat Christ appeared, to part a world when the same of the world hat Christ appeared, to part a world when the same of the world hat Christ appeared, to part a world when the same of the world hat Christ appeared, to part a world when the same of the world hat Christ appeared, to part a world when the same of the world hat Christ appeared, to part a world when the same of the world hat Christ appeared, to part a world when the same of the world hat Christ appeared, to part a world when the same of the world hat Christ appeared, to part a world when the same of the the same of

derful to be told, He loved our fallen world, and to extend the kingdom of God also to foreign lands; yea, the Lord will graciously accept our efforts, commenced in weakness indeed, yet called forth by his Spirit and in accordance with his purpose, and will pour forth his holy spirit in richly increased measure over ns. Trne, if we look only to ourselves, or if we must undertake and accomplish the reformation of the church in our own strength, we would have every reason to despair, but as the Lord himself desires the salvation and he glorification of his elurchi, and is rich over all that call upon him, we need not, in anywise, becene disconneed with the fall of the control of the loved the world, that he gave the world, that he gave for the world. He lade of pre-tisking simers. He also "vicilivers us from the wrath to come?" W. Reid. Cold to be the Mediator between God also to the Mediator between God and man; to be believed in by a per is always to the North, and is rich over all that call upon him, we need not, in anywise, become disconneed as the love of the world before any Savior second and the very large of the savior's advent and namal's redemption.

I derive the world, that he gave the folds so loved the world, that he god so loved the world that he god so loved the world, that he salt of the earth and light of the derful to be told, He loved our fallen gift of God's only-begotten Son. "For his dying in the room and stead of percause he loved it that he gave the gotten of the Father), full of grace promise, and sent his only-begotten

> ungodly," - "that he gave his only-begotten Son," "The Father loveth that he gave his Son to be its Savior.

sucration according to the fight of against film, and is uany showing this and to communicate to us, as early as possible, your brotherly views in regard to them. We have also received from Russia a communication which like-son to die for our sins! "Scarcely to be delence to God's holy lane. God's want to reproduce the communication which like-son to die for our sins! "Scarcely to work to them, we have a long the communication which like-son to die for our sins! "Scarcely to work to work to work to work to the communication which like-son to die for our sins! "Scarcely to work to wor Russia a communication which interests wise loudly proclaims the necessity of a rightons man will one die; yet per"They are all gone out of the way, they acloser miprofitable; a rightons man will one die; yet per"They are all gone out of the way, they acloser miprofitable; and we have a specific processing of all the churches." May Jesus Christ, the adorable Head even dare to die. But God com- there is none that doeth good, no, not

> "For God sent not his Son into the magnify it. He appeared to do the world through him might be save used." Who can tell the intensity of that love which made the Father said, servers, He stood in the room of transition of the same the son to be "the Savior of the world?" His love is not like much of that which goes for love among the children of men. His love has taken the same are the same contains of men. Its tove has taken form and shape, and has been ombodied in a gift of the most transcendent magnitude and worth! It so loved the world that he gave his only-be-gitten Son to be its Savior. Deeds presents him to you as "his unspeaksgotten Son to be its Savior. Decess have the sursest test of love; and men are not slack in applying this test to the professed love of their fellow-ineu. The love of God does not shrink from The love of God does not shrink from lived in as the dying Jesus. "Christ

Bring your whole soul into contact the atonement of Christ, you are Dear Friend:— We are saved, not by giving God anything of ours, beddience,—but by accepting the free gift of lis only-begotten Son. Significant the first of list only-begotten Son. hearts of ours to be brought into the ofor it is written, cursed is every one neighborhood of this wondrons love! that continueth not in all things writobedience, but by accepting the ing over you with bowels of compas-free gft, of His only-begotten Son. sion, and providing for you with the There was a time when he could look lown manufested love. It his love has been below, and feeling a local complacency in all, pronounce all very lover I but be now personaled to con-bas God, in love, riven us of the regood jot unow all was evil; yet won- template that love, as it is seen in the dempine that Christ has effected by

Son.

And mark the intensity of this wondrous love. It is expressed by the

Chirst is come in the fluency "Jesna
drous love. It is expressed by the

Chirst is come in the fluent," "Jesna
drous love. It is expressed by the

Chirst is come in the fluent," "Jesna
drous love."

And mark the intensity of this wonthis Son, mide of a woman." "Jesna
drous love."

Jesna
drous love. The time was come, the time was come in the fluent, "Jesna
drous love."

And the time was come, the time was come, the time was come, the time was come. greatness of the gift bestowed. "God thus fitted to save sinners. Surely the so loved the world," — "simers," "the love of God is here conspicuously displayed 1 Believe in him then as God begotten Son." "The Father loveth and the son of Mary, in one person, the Son," yet he "so loved the world" Christ Jesus. If you would have your that he gave his Son to be its Savior.

We are by nature the enemies of believe in him as the God-man,—the

were yet sinners, Christ died for because we are without strength us.

The world had nothing to expect from the holy God but destruction, and yet he sent salvation instead; imade under the law, that he might "For God sent not his Son into the magnify it. If appeared to do the

The love of God does not surink from being tried, in fact tinvites trial by such a standard; for it is not professed but manifested love—mot in word only, but in deed,—and in truth." It appears in the gift he has bestowed upon a simful and miserable world. Meditate on this manifested love! not acquainted, experimentally, with How it melts these frozen the course of God's righteons law;

from them all the money and horse they had with them, took them back to Richmond, Virginia, where they were thrown into prison, and kept for several weeks. While thus confined. they composed the following hymn.]

In prison closely we're confined, In prison closely we're connect,
But this not one of us should mind;
For Christ hath told us in his word.
That we should all obey our Lord,
DRUS,—We shall go home as soon as freed,
A holy life with God to lead:
Go home, go home, and that inedeed,

As soon as God the way will speed,

We know it is God's holy will, Our fellow-men we should not kill; But we should lead a christian life.

And not spend all our days in strife We shall go home, etc

And this we shrely had in view;
A safer place we did pursue.
We shall go home, etc. But we were captured on our way,
And here as prishers now we stay,
Absent from home and from our friends,
With no one near who pity lends.
We shall go home, etc.

Dear brothren all both far and near.

As though too much we undertook, To leave our dearest friends behind, And seek a safer place to find;

We shall so home, sic. Damnation surely will receive. We shall go home, etc.

Then let us all the Lord obey. That from the truth we ne'er may stray,
So that we may all stund the test,
And, when we die, go home to rest,
We shall go home, etc.

Apt. To Teach.

"The servant of the Lord must he gentle unto all men, apt to teach, patieut," 2 Tim. ii. 24.

Teach the young children! careless though

Among the blessed some that learned of

of Truth, I observed six questions. I will endeavor to answer the third one; namely "What stones did John the Bap-tist have reference to when he said, "I say unto you that God is able of these stones to raise up children unto Abra-

The Jews regarded it as sufficien rightcousness, that they were descended from so holy a man as Abraham. They deemed it an honor that would go far to justify all his descendants. John assured them that this was a matter of very small consequence in the sight of God; of the the privileges of birth avail nothing, where there is not righteousness of life. I, however, suppose that by re ferring to these stones, he meant to imply that, of the Roman soldiers or the heathen, who may also have at-tended his ministry, God could raise up children unto Abraham. The word stones is sometimes used in the Bible stones is sometimes used in the Bible torrepresent the condition of a people that have hardened their hearts from that have hardened their hearts from that have hardened their hearts from the to time by sin and transgression that decimal the state of the heart, "The true is known by its death, crucified him, and numbered time to time by sin and transgression that tranggressors. Thus did he who is King of kings and state of his heart. "The truits of a pure against the God of Israel. Pharaoli against the cort of Israel. I marked and his bost are compared to stones to store in Ex. 15. 5, "The depths have cover-tomather to be come obedient into death, even the and demanded of all who will enjoy

When we take a limestone into consideration, though it is a very hard stone, yet it can be burnt to lime so as to become a soft and good substance to mingle with the soil and make productive. So God can, by the inflace of his holy Spirit which may be called a fire, burn and melt the hardest of hearts from the top to the bottom, preparing and making them suitable to bring forthal lithe necessary to section the productive. The fear of the Lord, and riche the sound for the productive is manner, as we trust, we deem it needless to enlarge upon it here.) We will move the intuitiant and apply and the fear of the Lord, are riched and the fear of goddiness, fruit for eternal salvation:

We come now, to notice, in their which may will merely notice the intimate and apply and the fear of the Lord, are riched.

JACOB BOWMAN. Canal Winchester, Ohio.

For the Herald of Truth Humility and the Fear of the Lord.

An Answer

Junction of the blessed Savior. We may trace this feature in the character of our Savior through the course of his fruth, I observed six questions. I whole earthy life. His being born of our hearts before God.

An Answer

Junction of the blessed Savior. We may trace this feature in the character of our Savior through the course of his our leaves the sincerity of our hearts before God.

An Answer

Junction of the blessed Savior. We may trace this feature in the character of our Savior through the course of his our leaves the sincerity of our hearts before God. an humble virgin, of "low estate," wrapt in swaddling clothes and laid in a manger, because there was no room for him in the inn, did not meet the exalted views and expectations of the Jewish people, although they were looking and waiting with fond anticipation. pation for the coming of the promised Messiah, else the wise men from the East would not have gone to Jerusalem fear no evil.

in quest of him. In all his labors of love for the salvaup children unto Abraham. The meaning seems to be this: God could more
deaily from these stones raise up those
who should be worthy children of
Abraham, nake you, who are proud
and hypocritical, subjects of the Messiah's kingdom: for men suitive or
and hypocritical, subjects of the Messiah's kingdom: for men nativity or
the subjects of the Messiah's kingdom: for men nativity or
the subjects of the Messiah's kingdom: for men nativity or
testing him by force to make him a
time on mammy and self-demal,
to test, by its effects on our hearts, the
minerity of our professions. Says perlike pass on, "I claim to possess the hum
this pass on, "I claim to possess the hum
the raider chose
the control of the professions. Says perlike pass on, "I claim to possess the hum
the pass on, "I claim to possess the hum
the pass on, "I claim to possess the hum
the pass on, "I claim to possess the hum
the pass on, "I claim to possess the hum
the pass on, "I claim to will honor." "If any man serve me
the does not seem to necessitate me
the or meaning as on, "I claim to will honor." "If any man serve me
the pass on, "I claim to will honor the
thing and at that time would have a
to be not seem to necessitate me
the or meaning and self-demal.

It is to make the or the state chose
and the professions says perlike the control of the pass on, "I claim to will honor." "If any man serve me
will honor." "If any man serve me
will honor." "If any man serve me
will honor." "If any mean the will honor." "If any mean the professions says perlike the control of the pass on, "I claim to the like and the professions. Says perlike the control of the professions. Says perlike the control of the pass on, "I claim to the like the will have a
time the pass on, "I claim to the like the the pass on, "I claim the will honor." "If any mid mid will honor." "If any mid mid will honor." "If any mid mid will honor." "If any mid will honor." "If any mid honor come
the control of the pass on, "I claim the like and the pass on, "I claim the like tion of men's souls, we have a striking of Abraham, make you, who are proud prompted and hypocritical, subjects of the Meshad's kingdom; for mere nativity or the privileges of birth avail nothing, where to lay his head." Ah, no! he will consider me numority of their so-

will take the stony neart out of their brunderstand what is meant by humis-flesh, and will give them a heart of lity, as it is speken of and taught in flesh." This does not mean they really had a heart of stone, but that they had hardened their hearts by sin of dress, or strictness of attention to they had nardened their nearts by sno of dress, or strictness of attention to so as to be compared to stone. In Matt. 13th chapter, it is said a sower was consoned to the sower described by the wayside and some on stony lity we have, I fear it will fail to serve world?" The Christians will not reduce the solutions of the wayside and some on stony lity we have, I fear it will fail to serve places. This means the different states us as a commendation of obedience begrades. This means, the story places fore God. In this direction some have meaning hearts which may have a evidently fallen into error, supposing gences of those who regard not their on the near of man; the souly places for you. In this direction some nave in the soil and moisture on the top, but that carelessness in manners and negli-maker; but they will love you all the little soil and moisture on the top, but in which the bottom is still hardened with sin and mubelief, so that the good with sin and mubelief, so that the good seed cannot get deep root and must soon perish. The heart must be cultivated and softened to the bottom before it can produce and bring forth fruit meet for repentance. It would seem almost impossible to man to cultivate a stone and make it productive, but all things are possible to God. When we take a limestone into consideration, though it is a very hard

> will merely notice the intimate and apparently inseparable connection be-tween lumility and the fear of the Lord, which a street adherence to the above tween lumility and the fear of the Lord, as they are presented to our considerate the strength of the strength

If, then, we wish to prove our hearts, to know whether we fear before him in an acceptable manuer, we have only hearts are truly humble; for God has promised to "dwell with him that is of kings and nobles receive at the hand an humble and contrite heart." When God dwells in the heart of a man, he vanish and cease to be known at death is in perfect peace and safety, and need fear no evil "If God be for us, who rather to suffer affliction with the peon lear no evil. "If tool be for us, who can be against us?" We will therefore, of God, than to enjoy the pleasures more closely examine the characterissin for a season." True honor is fro tics of humility and further endeavor it to tost, by its effects on our hearts, the will honor." "If any man serve m where to my his head. An, no! he will consider me unworthy of their so-songht not, nor aspired after the posi-tion or dignity of a superior, as his own language also testifies, "I am among you as he that doth serve." Oh, what you as he that doth serve." Oh, what humiliation! What marvelous conder looketh upon the heart," you have sposensions do we not see manifested in ken truly; and, if your heart be right his endurance of the shameful inflic-tions of cruelty by the Jewish populace,

But now let us test the state of our in Ex. 15: 5, "The depths have covered them: they sank into the bottom as a stone."

When the prophet Ezekicl speaks all bruised for our iniquities."

"When the prophet Ezekicl speaks all bruised for our iniquities."

"Base and the same of God in their souls, which speace can dwell only in the truly humber of the same of the sam as a stone."

When the prophet Ezekicl speaks and bruised for our injunities."

Thus I trust we may all be able to will take the stony heart out of their trunderstand what is meant by humi-fear of the Lord referred to in the text,

out the 1910s, that we can not concerve and carried variable the we could receive the one whilst we no room in a heart made cleen and possible regiet the other. Can it be credible rified for a temple of the II.9 Ghost that frail mortal man may look upon the Por, says the blessed Savior, "He that the control of the possible region region of the possible region regio that frail mortal man may look upon the are riches, honor, and life, Prov. 22: 4.

Ilmulity is one of the leading principles that characterize the Christian.

Take away, if it were possible, from the child of God, this most noble characteristic of the Savior, and you deprive him of one of the noblest features of him with a sense of our nothing acteristic of the Savior, and you deprive him of one of the noblest features of him attree. "Learn of me, for I am meek and lowly in heart," is the isis sense of our lower of the life of this word of the savior, and where thieves do not break through nor steal," treasures of the savior, and where thieves do not break through nor steal," treasures of the savior, and where thieves do not break through nor steal," treasures of the savior, and where thieves do not break through nor steal," treasures of the savior, and where thieves do not break through nor steal," treasures of the saving and the saving of the saving and through the saving

But the treasures that are mine Lie afar beyond her line."

Secondly, honor, Not, however

valla blessings-life: not ten noral, but eternal life : the life, so ofte eferred to by our ever blessed Savior which he came to give to all who shoul pelieve on him and receive him as their only Savior. Oh, what an inco ceivable blessing is everlasting life is valued above all other earthly blessings.

The value of the life referred t

in the text, is certainly beyond an conceivable estimate. It is worth mor than all the world beside, as the Savid said in speaking of the same, when lobserved, "What shall it profit a ma give in exchange for his soul?" It the pearl of great price. Hence, the ertaut question with each show be, Am I in possession of it? This a question which each one must solv for himself. By the light of divi with certainty how he stands in re tion to his God. The apostle John clares, "We know that we have pass from death unto life, because we the brethren." Paul says, "We kn that if our earthly house of this tab nacle were dissolved, we have a built ing of God, a house not made w ands, eternal in the heavens." "Ve ly, verily, I say unto you, He eareth my word, and believeth on hi that sent me, hath everlasting life, shall not come into condemnation is passed from death unto life." so loved the world, that he gave only begotten Son, that whosoever lieveth in him should not perish. have everlasting life." "Whose finder me, findeth life." "He that hath

sure is, there will your heart be als said our adorable Redeemer. Ther

From thee ch ! let me ne'er depart. Last shortly I should hear Thy sentence just on me denounced "Depart, I know you not." Thy sentence, thus on me pronounced, Would be a dreadful lot.

A hoen of endless worth. A beavenly tressure always new. Unlike to those of earth. that I have deserved of thee This glorious treasure rare : Ah. no! Thou wilt not meet to me What my deservings are.

Give honor-shall I ask of thee ?-To me, a sinful worm? Ah, no! this is not due to me; Honor is all thine own. If they canst pardou all my sin And follies of my youth, From evil thoughts my heart will wean, And lead me in thy truth .

'Tis honor more than I of thee In justice e'er could ask If justly thou hadst dealt with me. From thee I should be cast, As one unworthy of such love And grace on me bestowed: Much less possess a crown above, From whence such mercy flowed.

And aball I ask for life or no Unworthy as I am? Ah! this thou freely dost bestow On feeble dving man! This, too, is more than I of thee In justice e'er could ask; Such lasting grace, conferred on me,

Is condescension vast.

DANIEL BRENNEMAN. Elkhart, Ind.

Forgive one Another.

We read Matt 6: 14, 15, "For if ve forgive men their trespasses, your heaven-by Father will also forgive you, but if ye of Jacob and Sophia Royer. rgive not men their will your heavenly Father forgive your

How sweet is the thought to our minds when we can look back over our past lives eised charity, love, kindness, affection, mercy. These are as flowers blooming fresh in our hearts forever, and their inand with the same measure that we have measured to our fellows, he will again asure to us. Forgive and thou also shalt be forgiven. Exercise kindness and love to thy fellow man and God will exer cise the same towards thee. We pray not in vain "Forgive us our trespasses as we forgive those who trespass against us." Let us pray for charitable and forgiving hearts, and consider that God is ever ready to forgive us, even if it be ten thousand pounds, and therefore we should also be ever ready to forgive our fellow servant, who owes us a hundred peuce. Be ye perfect even as your Father which are left over for the next issue.

Seek the Lord while He may be found.

So then let us seek the Lord while he may be found; let us call upon his name turned home on the 13th of March. we shall never regret it, but feel rejoiced, as we journey on; and as we draw neare to the land of the blessed, where we shall hay our burdens down and rest, and where we shall meet our friends who have gone before us; our hearts will delight themselves the more, and the light of eternity will begin to shine brighter and brighter until the perfect day of eternal glory shall dawn in upon us and we "shall see Him as

For the "Herald of Truth." Adien to "Moss Seat" .

'Tis early morn, but I have trod the path That leads to this dear spot, And, kneeling here upon the dewy moss, The world has been forgot.

When first I reached this secred hower of prayer. My sister's old retreat. And felt again its carpet of soft mos

Yielding beneath my feet; When I bent down, and found the tiny rese

With moss almost o'ergrown. So far away from plants of kindred kind, 'Mid stranger things-alone :

The tears came welling up from a full heart, And I have prayed for strength To leave this bower of prayer, as once she

And colmness came at length

And mirth may fill the air.

Where, in long years, now fled into the past, Has been the sound of prayer,

But dearest sister though we leave this snot. And wander far away, Terms is with us wheresoever we are And listens, when we pray,

West Rarbahira Vt

The Berald of Cruth.

Correction .- In the last No. of the Herald the death of Elizabeth Hamilton is given as having occurred in Clay Co. It should be Owen Co.

The names in the death of George son of Israel and Sophia Boyer are al so incorrect. It should be George, son

Being more than ordinarily engaged with business affairs during the past with the conscionsness that we have exer- three weeks, we were compelled, some what to neglect our editorial duties and this will account for the unsatiscense will rise up to our Father's throne; factory manner in which the present number makes its appearance. We hope our readers and correspondents will patiently bear with us, and by have been able to do at any time since that we may be brought together as the Aughaize river. On account A number of articles, communications, questions etc. intended for the present name in the bonds of peace, love, and

> To J. M.-BRO, JOST BALLY STOP ped with us while in this city. His eye has much improved, but his general health is not very good. He re-

CONFERENCE.

The Semi-annual Conference will be held at the Mennonite Church in Columbiana Co., Ohio, on the third Friday in May next.

The nearest station is Columbiana, in Columbiana Co., on the Pittsburg and Fort Wayne R. R.

y made visit to the Churches in Holmes and Mahoning Counties, Ohio, also the Sonnenberger Church, and the Church near Orrville, in Wayne Co. He writes, "I attended seven meetings, and I hope by the blessing of God, my labors may not have been altogether fruitless. I had intended to visit several other places before my return; ing day. but as the weather is cold and the roads bad, I concluded to come home. house, Nancy Anna Witmer, daughter of Christian Witmer, aged 32 years and 4 At the first named place there are a good many persons sick with typhoid good many persons sick with typhoid inger delivered funeral addresses from 2 fever, and quite a number have recent- Cor. 5: 1-4, "We know that if our ly died of that disease."

ter as follows : "There seem to be at Church. Stranger and careless feet will tread this present a good many earnest inquirers ofter the truth in our surrounding communities, and we are led to look forman as the flower of grass. The grass ward with hopeful anticipations to a withereth, and the flower thereof falleth good work about to be wrought in our away." midst by the Lord through the power midst by the Lord through the power of his holy Gospel. A good report the same house to slumber in earth's cold comes from our friends at Sonth Bend | bosom. since our visit there. Bro. Shelly in forms us that a number there have expressed a desire to unite with the county, C. W., of consumption people of God. May God bless all Maria Anna, wife of David Herr, aged 28 our efforts and himself reveal his holy years, 11 months and 10 days. will to all his creatures through the instrumentality of his servants."

HNION. We have already received several

communications in which the writers express their approval of the views advanced by Bro. J. M. Brenneman in his article on Unity among the Brethren, in the last No. of the Herald, in regard to a closer union among the and when they returned, they found, on several divisions of the Mennonite taking it out of its envelopments, that it was a corpse. Church. We also coincide with the same, and desire to urge upon the brethren, especially the ministers, to send in their views upon this point, cither to the editor of the Herald or to Jonas Shank, aged 56 years, 4 months, Bro. Brenneman. It will give us pleasure to hear from all. It is a subject of vast importance to the prosperity and his sickness with great patience, and another month we hope to have our growth of our Church. Above all affairs so arranged as to be able to things let us pray God carnestly, to devote a much larger share of our time open the way (if it be his will that and attention to the paper than we such a union should be brought about) the 28th, at Moyer's burying ground on we first commenced its publication. one common brotherhood, to build up his kingdom and glorify his great

Married.

J. A. SCHLONEKER.

Died.

On the 11th of January, in Mahoning dispersion of the county, Ohio, Jonas Melinger, aged about 20 years. He was buried on the 13th of the circle of friends and relatives to mourn his

Bro. J. M. Brenneman has receut-Preachers P. Boesinger, S. Guth, and J.

On the 14th of January, near the same place, Jecl Yoder, aged 20 years and 10 months. His remains were consigned to the earth on the 16th.

On the 24th of January, in the same house, Polly Yoder, mother of the above and widow of Peter Yoder, aged about 50 years. She was buried on the follow-

On the 28th of January, in the same months. Preachers S. Good and P. Boesearthly house of this tabernacle were dissolved we have a building of God, an use not made with hands, eternal in The four above mentioned the heavens." Bro. Daniel Brenneman, from all died of Typhoid fever. The town ask Elkhart, Ind., writes in a private letmentioned were members of the Mennonite

On the 5th of February, in the same house, Solomon Yoder also died. Truly "all flesh is as grass, and all the glory of away." How quickly man is snatched away by death! Within the space of a

On the 8th of February, in Markham, years, 11 months and 10 days. She leaves a husband and two small children to monrn their loss, She was buried on the 10th at Weidman's Church, where funeral addresses were delivered by Henry Berc's and Steckly from 1 Pct. 1: 24, 25. The deceased sister manifested her by receiving the administration of bap-tism during her sickness.

On the 11th of February, in the same place, a little daughter of Samuel Lehman, aged about 2 months. A funeral discourse was delivered at the above

On the 25th of February, near Kalida, Putnam Co., Ohio, of Consumption, Pre. His health had been fail and 21 days. His health had beer ing since last fall; he was confined t bed, however, only a few days. He bore longed for the hour of his departure. leaves his family and friends the comforting assurance that his spirit is now at rest with the blest. He was buried on water the funeral sermon was deferred to some future time. He was to me a ritually, a faithful friend and shepherd his flock. God called him from the cenes of his earthly labors, leaving the little flock entirely to my care. Oh, that I might have the previlege that Elisha had, when he prayed for a double portion of the spirit of Elijah, and his prayer was answered, and he received Elijah's mantle, and was able afterwards On the 27th inst. by Pre. Nicolas Augspurger, Christian Augspurger and Mary Schloncker, both of Butler to do the same miracles that he did beloved brother said, he was not a to die, and we hope he has met his beloved brother said, he was not afraid to die, and we hope he has met his Savior in the mansions above where all tears shall be wiped from his eyes and where there shall be no more sorrow, no pain,

HENRY SHANK.

On the 1st of March, at his residence in Wakarusa, Indiana, John Stealy, aged Co., Ind., Samuel Longenecker, aged 39 years, 4 months and 23 days. He was buried on the 17th. A funeral sermon County, Ind., Sarnh, daughter of was preached by the writer from Isaiah David Weaver, aged 4 years, 7 months ture.

Bro. Longenecker lived, apparently,

regardless of a Savior's love, nutil brought low by the hand of disease, when, in view of the probable near approach of death, he was led seriously to consider the wel fare of his soul. I was called to his bedside a week previous to his death, and as I beheld his almost helpless form, which had long been preyed upon by the tortures of a lingering disease, the deepest sympathies for himself and the loved ones around him were at once called forth. "Sing and pray for me," was his first request. After this was done, I inquired as to the state and feeling of his nemberg Community, Wayne County, mind. He acknowledged himself to be in Olito, of inflammation of the lungs, a lost and next shade a state of the county. quired as to the state and feeling of his a lost and perishing condition. I pointed him to the Savior who came into the world to "seek and to save that which him make an acknowledgment of his sin and guilt before his God and Savior. in tones of deepest lamentation and sorrow. Said he If I had my time to live burial. This community has lost in the over again, I would spend it in a different Christ as his only hope of salvation. He was made to rejoice, as he doubtless never Christ as his only hope of salvation. He has an example of christian charisms and to rejoice, as he doubless never rejoiced before, in the parlon of sin and the trainphs of a living faith. Manifest, the trainphs of a living faith. Manifest, from prejudiced and narrow-minded by the receive the evidence of his peace [cellings toward those of different and acceptance with God. It was my jives from his, he addirect firmly to and acceptance with God. It was my privilege to visit him a second time, two days before this death. eggnized me, and though his physical and esteem of all that knew him, and powers were fast failing, his mind was still clear, and he was perfectly composed and resigned to his heavenly Father's

DANIEL BRENNEMAN.

On the 1st of December, 1865, in Lancaster Co., Pa., Charles M., son of Henry and Elizabeth Musser, aged 8 years and

We lay thee in the silent tomb, Sweet blossom of a day: We just began to view thy bloom, When thou wast call'd away,

Friendship and love have done their last.

And now can do no more: The bitterness of death is past, And all thy sufferings o'er.

Thy gentle spirit pass'd away,

departure. A funeral sermon preached presence of a large assembly of persons, Jacob Kolb,

MONT. Co. PRESS.

On the 25th of March, in St. Joseph 38: 1. He leaves a wife, four children and 23 days. Fourneral services by Bro. and an aged father to mourn his departure.

Bro. Loncenceker lived appropriate with the service in English, from John 19: 30, "It is finished."

Rest thee now, sweet child, in peace: Ne'er shall thy joys be diminished, Nor thy comforts over cease Since thy Savier said, "Tis finished."

Rest thee now, forever free, In that life then now beginn'st; No more sorrow than shalt see; For thy Savior said, "Tis finished." DANIEL BRENNEMAN.

On the 14th of March, in the Son the same acknowledged himself to be in Abraham Tschuntz, Descending omdition. I pointed Abraham Tschuntz, Descending omdition. I pointed Abraham Tschuntz, Descending omdition. I pointed Abraham I days, I le was sometime to be a compared to the comparing to here a comparing to here a comparing to here a comparing to the comparin ain, I would spend it in a different deceased aman of noble character, such Upon his carnest request he was as is seldom to be found. Penceable, ptized upon his confession of faith in generous, and free from all selfishness, Rudolph Reiff, Pottstowe he was an example of christian chari-Area a second time, two He faith, manners and customs of his accordance to the faith, manners and customs of his accordance of the accorda and esteem of all that knew him, and departed at a good age in faith and trust in Jesus his Redeemer. He emigrated from Switzerland to this place, Christina Krantz, M. in the year 1824, and since 1828 has John Gingrich, Mexico discharged the duties of a deacon in

discharged the duties of a deacon in the community with great fidelity and integrity— were Providers Bendmerly of the 13th of March in Adams County, Indiana, of lung fever, Ulrich Kupfer, aged 60 years, 6 months, and 6 days. It is body was consigned to rest on the 15th in the Newville Churchyard on which accounts and Adendon Belief, Los Vinest Churchyard on which accounts and Adendon Belief, Los Vinest Churchyard on which accounts a described to the control of the Churchyard on which accounts a described to the control of the Churchyard on which accounts a described to the control of the Churchyard on which accounts a described to the control of the control of the Churchyard on which accounts a described to the control of the control of the control of the Churchyard of the Ch rest on the 1stn in the Accordance Accordance of the decreased dresses were delivered by Peter S
Lehman at the honse of the decreased distribution d and by Christian Augsburger at the Elias Hostetter, Mount Joy place of burial. The deceased was the oldest minister of the Mennonite Church at that place, and beloved and esteemed by every one .- Chr. Volks-

LETTERS RECEIVED.

Thy gentle spirit pass'd away,
Mid pain the most sovere;
So great we could not wish thy stay,
A moment longer here.

Mary Retrode, \$1,00; Samuel Kindig,
Boreau Ge, Ill., no nama, \$1.00; Il. K.
Bureau Ge, Ill., no nama, \$1.00; Ill. K.
Bureau Ge, Ill., no nama, \$1.00; J. B.
Bellow, S. (1) S. (1)

Michael Gingerich, \$1.00; Samuel. Recoor, \$3.84; John Gingerich, \$1.50; Martha Gerber; Pre John L. Landis, \$1.50; John B. J. Tyon, \$1.50; John L. Landis, \$1.50; John B. Tyon, \$1.50; John Hubecker, \$1.00; John John Hubecker, \$1.00; John Hubeck quen'); Levi. S. Riest; Schuji accoo s. Nissley, S. Zoli; Samuel S. Lants, S. O.9.]; B. D. Burry, S. L. O.; Christian Witner, S. L. Landes, S. L. O.; Christian Witner, S. L. Landes, S. L. O.; John B. Beckelt, S. 25-91, John Zehr, S. T. O.; Jonna Leinbach, S. L. O.; Pro. Jost Bally i Cyrus B. Gourt, S. L. O.; Pro. Jost Bally i Cyrus B. Gourt, S. L. O.; Pro. Janob Andrews; Valentine Naffriger; David Latchar, S. J. S. P. Ben, Pirckkilli Jon J. Barntrager, S. L. O.; Jeel Clemens; Jacob Y. Shant; Jacob Schrock, S. L. O.; Jacob Y. Shant; Jacob Zehrock, S. L. O.; Jos. J. Barntragor, 51,00; Joel Clemens, Jacob Y. Bhantz; Jacob Schrock, 51,00; John H. Buckwaller, \$1,00; Pre, John Lapp, \$1,50; Pre, John P. King, \$1,70; Jacob Bergey, \$1,00; J. A. Schlöncker; J. G. Stauffer; John Bear's Sons; John S. Gorrell, \$0,40; Jacob Eshloman, \$4,00.

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50 Jacob Kindy, Wakeshma Eug 30 1 New York. acob Eshlemau, Clares Eng 88 1 0

Information wanted.

Does any one know where Joseph Stalter and his wife, Rosina, whos maiden name was Ramseyer, are a present? If any friend can give me an will confer a great favor by doing so 1 00 The last intelligence I had of them was about two years ago, when they were at Toledo, Ohio. I should very much like to learn of their whereabouts. HELENA STELL.

Adress, Joseph Augspurger, Trentor (Box 3), Butler Co., Ohio

Book Notices.

Harmonia Sacra

A Compilation of Genuine Church Mu blished by Joseph Funk and Sons of Rock published by Joseph rules and Sonso it was ingham County, Virginia, may be had of the undersigned at \$15.00 per dozen, sent be express at the expense of the purchaser; o at \$1.50 per single copy, prepaid, by mai This work is recommended as the best selection of Church Musio in America. The unit of the county dersigned is sole agent for the state of Ohio to whom all orders from that state should be addressed.

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Should Christians Fight? A pamphle on War by I. C. Welcome. For sale at this office. Price 10 cents.

The Benald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

Whole No. 29.

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Vol. 3.-No. 5.

The Berald of Gruth.

A MONTHLY RELIGIOUS PAPER. PUBLISHED IN ENGLISH AND OERMAN, At One Dollar a year in either language. Or \$1.50 for the Euglish and German to one address, on 10 to 10 copies to one address.

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English, or the German paper

For the "Herald of Truth." 'And underneath are the everlasting arms.'

O God, how calmly do I rest Thine everlasting arm Both keep me safe through day and night. And shield me from all harm

How sweet to feel a trust in Thee. To know that Thou art near : And, feeling that Thou wilt protect, I banish every foar.

O mighty, never-failing Friend Be ever at my side, And, in the path of rightcousness, My feeble footsteps guide.

And when I near the stream of death And sten into the tide. Oh, may that arm support and lead Safe to the other side ! MATTIE.

West Berkshire, Vt.

For the Herald of Trnth. Neglect of Duty.

Permit me, my dear readers, to impress upon you a few thoughts in re-ference to our neglect of duty both to God and man. It is evident that our neglect of duty towards our God is the effect of an unfaithful heart; for the heart of man is deceitful and desperately wicked: who can know it? Our failures and imperfections are easiwithout prayer, now many temptations are presented from which he has
no power withdraw? Perhaps
have an expected present with the present limits a usab, and commission
no power withdraw? Perhaps
have an expected present present limits proposed to the present limits proposed to the present limits of the pr

impress upon the minds of our child. In the commission to deliver and govern "Jacob his covenant, and franch his ren the necessity of departing from the way for ruin, and of keeping themselves unspotted from the world. If we use on either the control of the con deeds? Why is it that the voice of clusive. prayer is never heard in the majority our households, except on those rare ordering for children to grow up from siders himself called to the ministry blessed Redeemer, and then we will not neglect our duty.

May God add his blessing. JONATHAN SCHMUCKER Hawpatch, Ind.

> For the "Herald of Truth." Character of Moses.

The character of Moses has been delineated by a variety of inspired, as well as profane writers, all of whom acknowledge him to have been the most excellent legislator and historian ever known. The instances of his conduct related through the course of his history sufficiently convince as of the truth of this assertion, and that he was amost profound philosopher, an eminent prophet, and a faithful guardian of the

people.
Moses was, from his infancy, brought np iu a court, where he received all the advantages of a royal education, becoming the son and intended heir of a king. He was well skilled in Egypt-ian learning, conversing at court till he Our failures and imperfections are easily the traced, if we will but view them was forty years old, at which time, with a desire to improve. The greatest being divinely inspired, he withdrew, privilege the people of God have on and chose rather to suffer affliction earth is communion with him; but with the people of God, than enjoy the how often do we neglect the divine pleasures of a courtly and sinful life, injunction, "Pray without ceasing," Being forced to dy to Midian, he understand the control of feedhow often do we neglect use trains in the state of a contract of the near thing in the near t

promised to conform ourselves to the order of the church, and then take died the greatest and most honored mortals "caused the wonders to cease, and he or our out the church, and then take to our own way in dress and fashions of the world, do we not lie? Nay, we do more: we also show that we despise the people with whom we have united ourselves.

Whomsoever we love, we try to please; and if we love the church is a prophet, for the more we have united ourselves.

Whomsoever we have, we try to please; and if we love the church is not not form of the control of the church is not not form around wife and the wellow the church is not not form around wife and the wellow the church is not not form around wife and the wellow the church is not not form around wife and the wellow the church is not not form around wife and the wellow the church is not not form around wife and the wellow the church is not not form around wife and the wellow the church is not not form around wife and the wellow the church is not not form around wife and the wellow the church is not not form around wife and the wellow the church is not not form around wife and the wellow the church is not not form around wife and the wellow the church is not not for the church is not not form around wife and the wellow the church is not not form around wife and the wellow the church is not not form around wife and the wellow the church is not not form around wife and the wellow the church is not not form around wife and the wellow the church is not not form around wife and the wellow the church is not not form around wife and the wellow the the wellow the church is not not form around wife and the wellow the sum around the world are an around the sum around the wellow the sum around the sum around the sum around the sum around the world are an around the sum around the whomsoever we love, we try to look the please; and if we love the church please; and if we love the church which is the body of Christ, we certainly will try to avoid grieving the the second, doch himself invested him members. Now, dear readers, let ns with imperial power, when he gave "and knowledge, that he might teach with imperial power, when he gave "the control of the company and larged him members. Now, dear readers, let us with imperial power, when he gave impress upon the minds of our child-him commission to deliver and govern "Jacob his covenant, and Israel his impress upon the minds of our child-him complex to the covenant of the coven ren from entering into the way of ruin, those eleven psalins ascribed to him

are we not partakers of their evil namely, from the 90th to the 100th in-Besides the many personal favors of our households, except on those rare God bestowed upon this great man, he occasions when a minister is present? was pleased to honor him with this It surely is not according to the divine particular mark of distinction, that he would communicate his will by exinfancy to manhood and womanhood press words. Numb. 12: 7, 8. And, manacy to mannood and womannood press words. Numb. 12: 7, 8. And, without ever hearing the prayer of a indeed, if we consider the frequent interviews between God and Moses, the be an understood thing, among some conveyance of the law by him, and his conveyance of the law by him, and his character which the sacred writer has christian professors that whoever exer- daily conversing and pleading for the pises or practices family worship, con- people in the Tabernaele, where God more immediately revealed himself to but I say, let is hold fist to the word him, we may justly call him the seerc of God, and follow the footsteps of our tary of the divine wisdom, by whose prayers, more than by Joshua's valor, the Amalekites were subdued.

Whoever examines into the admin stration of this great man will find in it the most refined polity and exact economy that ever adorned the charactor of the most illustrious legislator; had to manage a most obstinate, He had to manage a most obstinate, to the Hebrews, speaks of Moses as rebellions and ungrateful people, whom follows: "By faith Moses, when he he governed with a dexterity that al-ways brought them to a sense of their duty. But in the discharge of this part of his high office, his love and oare of their safety more eminently appeared than all his other perfections, not only in that heat of zeal when he begged of God rather to deprive him of the enjoyment of the promised land, than deny it to his people; but even in those pressing instances and fervid ad-monitions throughout the whole Book of Deuteronomy, in which he calls God and man, heaven and earth to witness, that he may incline their hearts to a strict and sacred observance of the law of God.

Nor was his humility the least embellishment of his character. Though the Israelites had often provoked him by their clamors, reproaches and apostacy, and sometimes even threatened to stone him, unmoved he beheld their ingratitude, and instead of revenging himself by threats and punishments, humbly addressed himself to God in their behalf, to deprecate the indements they deserved. And for this virtue God himself expressly distinguishes him with this eulogy, that he

"voice, and brought him into the dark "lent speaker, and no man was better "skilled in moving the affections of the "people than himself: and so great a "master was he of his passions, that he "lived as though he had none, or as if "he only knew them by their names "or by observing them in others. Never "was there a greater captain, nor a "propliet equal to him; for all his "words were oracles." So true is the given him: There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face in all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants and to all his land, and in all that mighty land, and in all the great ter-ror which Moses shewed in the sight of Israel. Nor was he less famous to posterity for his writings, than he was to the age he lived in for his actions.

The Apostle St. Paul, in the "was come to age, refused to be called "the son of Pharaoh's daughter, choos-"ing rather to suffer adversity with the "people of God, than to enjoy the "pleasures of sin for a season. By faith "he forsook Egypt not fearing the "king's displeasure. Through faith he instituted the passover and effusion of blood, lest he that slew the first born "should touch them. By faith he passand, which when the Egyptians at-'tempted to do, they were swallowed

St. Stephen, the protomartyr, in speaking of Moses, says thus: "Moses "was mighty in word and deed; to "whom, in the wilderness of Mount 'Sinai, an angel appeared in a flame of fire in a bush. Him God sent to be a prince and a deliverer of the people, by rescaing them from a servile state of bondage, which he accomplished "after doing wonders and miracles in "the land of Egypt. This is he that was in the congregation (the church) in the wilderness with the angel

ment and punishment of the wicked, and reward of the just

The description St. Augustine gives of the character of Moses is short but at the same time very expressive. "He was," says he, "the most faithful servant of God; humble in wishing to decline so weighty a ministry, but dutiful in undertaking it; just in keeping, and resolute in executing it; vig lant in government; strict in justice zealous in love, and patient in suffer

The character given of Moses by St. Ambrose is as follows: "Moses, says "he, was the figure of the Preceptor "that was to come, who should preach "the Gospel, fulfill the old Testament, "build the new, and feed the people aliment. Hence "dignity of the human condition is so "highly advanced, that he is called by "the name of god, I have made thee a "god to Pharaoh (Exod. 7: 1), that is, I "have given thee anthority to speak to thim in my name. And, indeed, he "became his character: for he was unaster of his passions, not inclined to worldly desires, but in mind and body endeavored to conduct himself after "the likeness of that perfection of his "God, as far as nature would permit. "And therefore we read quite differ-"ently of him, from what we do of "others who die through some defect of nature. With him it was other-"wise: for, notwithstanding his great age, he retained the use of all his fac "ulties to the last, his eyes not fail fing, nor his natural force abated, but look at him. "died according to the word of the

life like those of Joseph, bear a strong similarity (though in a less degree) to the occurrences that happened to our Savior during his earthly peregrinations, as will appear from the following comparison.

Moses enlightened the Jews under the dispensation of the old law.

Christ culightened the Christians

his face shining.

of Egypt.

of Engebing

their idolatry.

ed the Gospel.

nation.

the law

Prophets) testified of him.

Christ did great miracles in Judea

Moses spoke with God in a cloud.

God told Moses he had found favor

To Christ he said, "Thou art m

Christ saw him face to face.

Moses had two interviews with God: iples to preach the Gospel. the first when he received the first tables from God in Mount Sinai; the

other when he received the second his sepulchre. tables, at which time he returned with

Christ was honored with the same

testimony by his Father; first, at his Bapitsm, when the Holy decisions designed upon him, and a voice was heard, saying, "This is my beloved Son." The second was at his transses and Elias (that is, the Law and the of his time, a distinguished philosopher, sublime poet, and accurate histor ian; and that he was noticed by the Moses did great wonders in the land Almighty in a manner far superior to the rest of mankind.

(To be continued.)

For the Herald of Truth. Self-Conceit.

There is in some congregations But to pursue this comparison more regularly, we shall follow the method influences of grace; but, from a want of sufficient selfexamination and a sense Moses was legislator of the Jewish Christ was legislator of the whole Moses purged the Israelites from remain in an inflated and dangerous heir idolatry.

State of selfishness, and refuso to besire to entangle himself in the ways
Christ purged the people wherever
come the humble followers of the meek and lowly Jesus. They pride themed; but will shun them with all his selves in their knowledge without due heart, as the spoutle says (Rom. 12: 2),

Moses promised the Israelites a land flowing with milk and honey Christ provided a kingdom abound-

g with eternal plenty. Moses, when but a new-born infant, arrowly escaped being put to death by Pharaoh, who had condemned all

Christ whilst an infant, and adored ov the Wise Men, was forced to fly nto Egypt from the cruckty Herod.

Moses in his youth, was well skilled all manner of learning in use among the Egyptians.

Christ, at twelve years of age, was of the doctors, both hearing them, and asking them questions.

Moses fasted forty days in the company of God in Mount Sinai. Christ was in the wilderness forty

days without eating or drinking. Moses miraculously fed the peopl

in the desert with manna and quails. Christ satisfied five thousand hnngry people with five loaves and two fishes. Moses passed through the waters of

the Red Sea unburt. ('brist walked upon the waters of the

Moses, by holding out his rod, divid-

od the Sea. Christ, with a word, rebuked the sea, and it became calm.

The Israelites, by reason of the dazzling luster of Moses's face, could not

Christ's disciples were so terrified at Lord."

The principal transactions of Moses's, that they fell on their faces.

Moses restored his leprous sister to her former state of health.

Christ, out of his mercy, absolved peregrina- penitent Magdalene from all her sins. Moses chose out twelve spies to take a view of the promised land.

Christ chose twelve disciples. Moses whose seventy clders to assist

him in the administration. Christ commissioned seventy dis-

Of Moses it is said, that no man, to the present time, knows the place of

Of Christ, the angels bore witness, "Ye seek Jesus that was crucified; he

is risen, he is not here." Wo shall conclude our character of Moses with what Eusebins St. Cvril namely, that he was the first theologist

elass of church-members who have atained to some knowledge in religion, and may have experienced some of the of their actual condition, their innate pride and self-importance has not been sufficiently humbled and crushed. They

its allurements, its pastimes and its 14:33; Chap. 9:23; James 4:4; pleasures, they, without fear of conta-nination, freely mingle and associate 24. Let any one that professes to be with all kinds of worldly society, and enjoy their vain and idle conversations, ages with their contexts, and then ask and are led by its corrupting influences to conform to the world and its useless, profligate, and otherwise injurious cus toms and fashions. Not remembering persons cannot prove what is that life (1 John 2:16), and his own good, and acceptable, and perfect will science will answer him that all of God, they pride themselves in their knowledge and achievements, and would feign teach others, whom they consider as mere children in compar found in the temple, sitting in the midst ison with themselves: not knowing or selves have not yet, in the Gospel Matt. 18: 3. Hence, others, even pi-ous Christians, are by them but little esteemed or respected. Not being possessed of that merkness and true numility, without which no one can be a Christian and which causes those who are truly humble and poor in dust, they have many faults to find with the ministers and the church, contending that the discipline of the church is too rigid: that there is nothing in although it be founded on the plainest

letter of the Bible. Their inflation preventing the neces sary self-examination, they are not taught from my youth, that at dealt aware of their own pitiful condition, tho soul takes its flight from the body and therefore do not see themselves as and is then immediately received in others see them, until at length they often fall into great impurities and overlook abonimable vices. They comit will remain conscious of its existence menec their backsliding by deviating in smaller inatters, progressing in their downward course, until they are prepared to take greater liberties, and appear before the judgment-sea of Christ, to receive a final reward. ottle down into a state of false scenrtry. Thus they continue in their obdurate and opinionative self justification. Assuming to protess a peculiar body, remaining unconscious and withof others, which few have attained, thing." This, I believe, however, or superior knowledge, far in advance out memory, until the resurrection; ministers of the Gosnel, they consider said of the body and not of the sor pass for good, and, if the contrary is soul still lives after the body is dead proven to them from the Bible, they will not listen, but become offended, and resist all enlightenment and the plainest truth of the Bible which they had previously themselves recognized tures more closely on this point, an and acknowledged, and all this in di rect violation of their baptismal vow and a solemn pledge to promote the spiritual interests and wellfare of the church of which they are members,

in the judgement of confirmed and fatal obduracy.
Such is generally the termination of such fatal self-conceit. Churchmemb- that "her soul was in departing (for ers of this kind are a great almovance sho died).—Gen. 35: 18. ers of this kind are a great annotance to its spiritual prosperity; nor can much be accomplished or effected with them, unless the Lord in his mercy will himaccomplished or effected with them, trom the body? unless the Lord in his mercy will himself, by means of adversity and great tribulation, humble and crush their thee, let this child's soul 'come unto fatal self-esteem, and bring them back to a true sense of their deplorable convoice of Elijah, and the soul of the lition and to a realization of the very important truth, that true faith strips vived;" possessor of every vestige of self- alive again by the return of the livit righteousness and self-conceit or of be-ing pleased with himself, and that only Luke 8: 49-56. When Jesus rais the truly humble and poor in spirit are the damsel to life, "Ho took her by the blessed and have the promise of the hand and said, Maid, arise, and h

kingdom of heaven.
The true Christian can have no de-Moses, by signs and wonders, gave the law.

Christ, by the same means, confirmed the Golden of the G

himself, whether those can possibly h true followers of the meek and lewly Jesus, whose chief gratification and the lust of the flesh, and the pride

things are incompatible with the dut of a Christian, and must be avoided. PILGRIM

> For the Hereld of Truth The Ever Living Soul.

sience will answer him that all these

Feer not them which kill the had-

It is natural for us to love our ne and dear friends, and it is painful to us when they are taken from us by death Hence the question often and very naturally arises in our minds, and i soul after the death of the body? Is i like the body, dead, unconscious an without knowledge? or does it still this, and that there is no harm in that, live conscious of its existence and retaining the faculties of knowledge and memory?

I always believed, having been s a place of rest or misery (according t until the resurrection day, when the

Some, however, are of a differen opinion, holding forth the idea, that at

The idea of the soul's being uncor seions after the death of the body seemed to me so strange and novel that it induced me to search the Scrip after so doing, I became only the mor confirmed in my former opinion; nam ly, that the soul after death still lives eparate from the body, is conscious of its existence, possesses memory, and is susceptible of being comforted, or feeling pain and torment,

First then that the soul lines send ate from the body. We read of Rache

child came unto him again, and he r spirits came again, and she arost straightway."

Evidently the soul had departed and

been separated from the body, or how could it have come again? Neither

God said, unto the rich man whose grounds brought forth plentifully, "Thou fool, this night thy soul shall be required of thee (Luke 12: 20); and, be required of thee (Luke 12: 20); and, dissiples were with in Job, we read, "What is the hope of appeared unto their the hypocrite, though he hath gained, when God taketh away his soul?"—
Job 27: 8. Solomon says, "There is larger from the home of the source of the so no man that has power over the spirit te retain the spirit." And again, "Then the retain the spirit. And again, Then shall the dust return to the carth as it was, and the spirit shall return unto God who gave it."—Eccl. 8: 8 and

"he called npon God, saying, Lord Jesus, receive my spirit." Jesus, when about to expire upon the cross, cried with a loud voice, saying, "Father, into thy hands I commend my spirit;" and, having said thus, he gave up the ghost. We also read of the spirits of just men made perfect.
"Abraham gave up the ghost, and

died in a good old age" (Gen. 25: 8): 'Ishmael gave up the ghost and died' "Ishmael gave up the ghost and died" (V. 17): "Isaae gave up the ghost and died" (Ch. 35: 29). "Jacob yielded up the ghost and was gathered with his people" (Ch. 49: 33). The same is said of Ananias and Sapphira: both gave up the ghost.—Acts 5. Herod was eaten of worms, and gave up the ghost, "Thus man giveth up the ghost, or the soul, or the spirit? As for the body, we generally know where that is, but the soul who can tell where it is? Hero we must turn to the serip-

tures for information. ... When the penitent thief upon the cross prayed to the Savior, saying, "Lord, remember me, when thou comest into thy kingdom, Jesus said unto him, "Verily, I say unto thee, Today shalt thon be with me in paradise. This again is a strong proof, that the soul exists separate and apart from the body; as Jesus and the thief were not the churches. in Paradise with their bodies, on the day of their crucifixion.

Paul knew a man who was canght up into puradise (2 Cor. 12).* Paradise, then, must be some state of exal-Christ says "To him that overcometh will I give to cat of the tree of life, which is in the midst of the paradise of and the penitent thief went on the day of their crucifixion.

Secondly, The soul, separate and that were slain for the word of God. and for the testimony which they held. They were not dead nor unconscious, they cried with a loud voice, saying, How long, O Lord, holy and true dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."—Rev. 6: 9, 10. And in chapter ies) of them that were beheaded for the witness of Jesus and for the word

Again, "Moses, the servant of the died and the Lord buried him." That Moses really died, we need not

Paul here refers was none other than himself; for in verse 7th he says, "And lest I
should be exalted above measure through the
abundance of the revelations, here was given
that me a thorn, the messenger of Satan to
buffer me, lest I should be exalted above
have a such a solution as the say of the save of the save

(the body) revived; that is, became have the least doubt; for we find that the body revived; that is, became in nave the least doubt; for we find that alive. Thus the "bedy without the Michael the archangel contended and disputed with the devil abent the body which is the soul, it is alive.

of Moses (Jude 9); but we read nother than the body which is the soul, it is alive. ing about the resurrection of his body, yet at the transfiguration of Chris upon the holy mount, when three of his The truths of the Gospel: keep faithful thy disciples were with him, "behold, there anneared unto them Moses and Elias.

seious of its existence, but has memo ed or of suffering pain and torment. Paul says, "We are confident, and

Thin says, we have deconstantly willing rather to be absent from the body and to be present with the Lord." * Here it seems that Pail not to Provide the Archive French Standard Control of Control of Provide Revenue and Provide only believed in the possibility of the soul's being "absent from the body' and still retaining an existence, but als of being "present with the Lord." And if present with the Lord, then he must also be conscious of his presence, and capable of enjoying it; for he writes to the Philippians (Chap. 1: 23, 24), "I Lest he of his journey grow weary and faint: am in a strait betwirt two having which is far better: nevertheless, to abide in the flesh is more needful for

Now if Paul did not believe that the why then have such a longing desire to depart? Could an unconscious, sleeping soul enjoy itself in Christ's That she may be strong in the Lord and his presence? It is evident beyond all dispower: pute that Paul di-l not believe, that the | He'll kindly stand by her. her cause to defend. soul at death would fall asleep with the body; for if he considered it so need-ful that he should still abide in the Go, speak to the fatherless, tell them that they flesh, why then should he yet be in a strait not knowing which to choose? Had he believed that after death he And also their Father in Heaven much mor should be unconscious and without Should they in all faithfulness ever adore, knowledge, perhaps for 2000 years, he would not have been in such a Go also, dear Herald, to those dead in sin, strait not knowing which to choose, And kindly entrest them: their souls you useful as he still might have been to

In his narration of the man who was caught up into paradise, whether in or To rescue the sinner; he died in his stead out of the body, he could not tell, Paul also conveys the idea that he believed Go, speak to the soldier to cease shedding tation or locality unknown to us, and in the existence of the soul of man se parate and apart from the body, while To break God's commandment is surely no at the same time it was conscious and in such a condition as to be able to God."-Rev. 2: 7. Into this paradisc hear and perceive such unspeakable of God, it must have been, that Christ words, which it was not lawful for man | Will once be condemned with the sword of to utler.

able proof of the foregoing views in Go, speak to the moralist; speak to him agart from the body, is conscious of the parable of the rich man and Lazartes existence. John, in his Revealtion, "saw under the altar the souls of theil and "saw carried by the angels into It is said of Lazarus that he died Tell him his morality God will disdain, rus. It is said of Lazarus that he died and "was earried by the angels into Abraham's boson. The rich inin also died and was buried." These two men after death occupied very different po- Go to the sectarian, and tell him, his name sitions; but neither of them was un- Which he may have chosen, his soul to re conscious. Lazarus, we read, was comconscious. Lazarus, we read, was com-forted: the rich man was tormented in the flame. He felt pain; "the cried, The thoughts and intents of each heart her and said, Father Abraham, have merey one of them; and it was said unto them, that they should rest yet for a for he remembered his five brethren Go, speak to the infidel, tell him his fate and was concerned for their salvation. Which surely awaits him in yon burning lake; To this fact the souls also that John Unless he repent and to God will return, saw under the altar testify; for they remembered, how they had died; for 20: 4. he "saw the souls (not the bod they cried, "How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the carth." In Twill bring him to prove the carefrain conclusion I would yet say, "God is not the God of the dead, but of the living."

J. M. BRENNEMAN. Elida, Ohio.

Lines to the "Herald of Truth."

Go on, faithful Herald, thy mission fulfill: Though truth be rejected, yet dare not be still But faithfully speak to the people at large charge.

Go cheerfully onward, thy work to perform; Thirdly. The soul, separate and Thy lahors are needed, the world to reform: apart from the body, is not only con- Go, speak to the faithful; go, speak to the Lest they should forget their most hallowed trust.

To sinners in mercy, and bids them now come Oh, tell them, to urge them, while "vet there is room."

Go, speak to the Christian ; go, speak to the Tell him to be falthful, and "be of good eheer:"

Tell him his salvation is still drawing nea

Go speak to the mourner and broken in heart Who now is made willing from sin to depart : soil could enjoy itself in the presence of Christ, while absent from the flesh, Tell him of the mercy which Jesus doth slow of Christ, while absent from the flesh,

Go speak to the widow in her lonely hour.

If she but her all to his care will commend.

may win To Jesus the Savior whose blood was once shed,

blood:

God's werd.

alaim

belew.

He too in the "flame" with the "rich man"

In Twill bring him to poverty, contempt, and If he thus continue his God to offend, His God "strong delusions" in justice "shall

sand "

Go, speak to the swearer, from oaths to ab

Go speak to the worldling, his all to forsake And turn to his Savior before 'lis too late. To lay up a treasure in heaven above, As Jesus has bidden him out of pure love

Tell him that the Lord of him ne'er will approver

So long as he trusts in his own righteousness He never can meet the dear Savior in peace. Go, search out the gambler, and speak to him

Twill lead to destruction, to ruin, and death His soul is in danger at every breath.

Go to the intemperate, tell him that he In all things (says Ged's word) should tem perate be,

From needless indulgencies he should abstsin. From vain superfluities also refrain,

Go into the highways and hedges around, And see if such characters more can be found; Whomo'er you should meet, you would better inquire,

Perchance you might find e'en a thief or a liar.

Should you find such a one, oh! entreat him to turn.

And not the compassion of Jesus thus spurn; Oh | speak of the shortness of life here below, And seek by all means him his danger to

One thing more, dear Herald, I want you to · tell

Unto my dear brethren I love them so well : Toll them to be faithful, to watch, and to pray, Lest into temptation they be led astray.

Go unto my sisters, and urge them that they Continuo in prayer to God, night and day : Their God will regard them, their prayer he

His eyes are upon them an answer to speed,

Go, speak to my brethren and sisters around, Wherever such loved ones are yet to be found; Oh, tell them to trust in their Savior and Lord.

Tell them, not to seek the insurance of earth; For earthly insurance but little is worth : Persuade them to east all their earos on the Lord e

And trust in the promises found in his word, Tell them, not to trust for protection in steel,

But tell them to pray that the Lord make them feel That He is their God and Protector alway, And able to shield them from harm night and

day. Oh! haste thee on quickly, and make no delay; All mankind are mortal, they'll soon pas

away: Twill then be too late their poor souls to re elaim ·

Lest I should detain thee, from words I'll

DANIEL BRENNEMAN Elkhart, Ind.

> For the "Herald of Truth" Peace

"God hath called us to peace."

"Let us therefore follow after the things "Let us therefore follow after the things which make for peace, and things wherewith one may clify another" (Rom 14: 19), and let us "he kindly affectioned one to another with brotherly love; in honor preferring one another;" and if it be possible as much as lieth in us, let us the possible as much as lieth in us, let us the possible as much as lieth in us, let us endeavor to "live peacably with all men. Finally, brethern, farewell. Be perfect, be of good comfort, be of one mind, live n peace; and the God of love and peace

A Lesson from the Acorn

ABOUT BELIEVING WHAT WE DO NO

UNDERSTAND.

When reading the Bible, we som

times meet with what we cannot under-stand. Now, it is certain that our

hearts are full of unbelief by nature, and Satan is always glad of an op-

portunity to make the most of our bad,

elieve what we cannot understand:

Suppose I were to say to you, Plant

this acorn; and if it live, it will become an oak,—would you believe me?

plant, with the shell of the acorn still

earth, they may oue day be made into great ships; or yield food enough

swine; or provide beams and floors,

tables and chairs, for a whole village,

"I dare say he would, indeed."

-would be not think that I wanted to

The change is so wonderful that no-ody would believe it; and even as it

our own eyes every day. God requires

hanging to the root. But suppose

and yet "without faith it is impossible

please God."

eceive him?

The father-in-law of Ruth, with his ness to accompany Naomi to her form family, were obliged to leave their ocuntry in a time of famine, and the country of Moab, where they portunity which was afforded her, Or go to the country of Moab, where they lived soveral years. His two sons mar-ried wives in that country; one of pah kissed her mother-in-law and bade her adieu, while Ruth cleaved to her her adicu, while Ruth cleaved to her the more closely. When Naomi point ed out to Ruth the example of Orpah, and called on her to follow her sisterthese wives' name was Orpah, and the other Ruth. After a little while her father-in-law diod, and her brother-in-law, and her husband also; so that she in-law back again if she chose—to live with her native people and their idol gods, sho nobly answered, "Entreat mo and her mother-in-law, and Orpah, her sister-in-law, were all loft widows. This not to leave thee, or to return from fol good mother's name was Naomi; and when she heard that the famine was not to leave thee, or to return from following after thee: whither thou goest I will go, and where thou lodgest I will lodge: thy people shall be my people, and thy God my God. Where ended in her own country, she imme-diately determined to return. I suppose she was tired and grieved at heart by living among those who were thou diest will I die, and there will be buried. The Lord do so to me, and idolaters, and so she desired to return more also, if aught but death part thee again among the Israelites, where the true God was known and worsbiped.

The land of Moab, where they now lived, was only two or three days' journey from Jerusalem, the capital of journey from Jerusalem, the capital of Israel, or Palestine. If you will look on any good map of Palestine, you will find Moab south-east of Judea, lying along the castern shore of the Dead Sca. On the same map, too, you may find the town or city of "Bethlehein, in the land of Judea," very near to Jeru salem, only five or six miles south of it. A great many interesting events have different times, taken place in Beth It was called the City of David because he was born there and he who was both David's son and David's Lord, even Jesus Christ the Savior of the world, was also born in Rothlehem The star which guided the wise men of the east to find him. came and stood over this city, and led them to the very place where he was

At this came place the mother-in-lay of Ruth had formerly lived, before the pelled her and her husband, with their two sons, to go among the Moabites. Now Naomi was determined to return to her former friends. She thought of Bethlehem, and of all that had been s pleasant to her there; and especially of the privileges which she would there enjoy, of living with those who wor shiped the true God and kept his laws and her soul panted for the privilege of again keeping God's sabbaths, and enjoying his ordinances, as in former

years.
Idolaters are generally very wicked and if you or I had to live among their for a few years, and witness all their abominable and bloody rites, and their gross debasement, it is quite certai e should wish to get back again. De we should wish to get back again. Do you never think of your privileges and obligations in this respect, when com-pared with the poor heathen? That verse of the hymn describes it justly

"Let heathens to their idols haste, And worship wood and stone;

daughters in law of Naomi, had been sin is forgiven, and man made holy born in the land of Moab, and never and happy again: and our believing born in the land of Moab, and never had known any thing of the service of the true Gol, except what they had carned in her family, it was natural enough to suppose they would wish to remain among their ewa kindred. Naomis seemed to expect this, and made up her mind to go without them. But when she was very kindly taking leave of them, and wishing them happiness after her departure, even praying the Lord to bless them, and deal kindly with them, as they had deal will her, knows all this very well; and will never be Lord to bless them, and deal kindly with them, as they had deal will her, knows all this very yell; and will be Banjamin from the Banjamin f Lord to bless them, and deal kindly with them, as they had deal with her, as a they had deal with her, thoy both offered to go along with her to the land of Ismel. At first she did not seem willing to have them go: she told them several things adapted to discourage them, and sgain took her leave of them.

Up to this time these two daughters- faith, that you may believe the words portion in the Holy Land.". The in-law had seemed very much alike, by which you shall be made wise unto Both had been kind, respectful, and in their professions bad evinced willing.

Title of the New Testament

The title Testament, which is given more especially to this latter part of the Holy Scriptures, is taken from a Greek word, which properly signifies covenant. It is translated testament in Matt. 26, 28; Heb. 9, 15-17, but covenant, Heb. 8, 7-9, and in most other places. The Christians, in the primitive ages, adopted the present title for this volume of the Scriptures, because it records the free promises of God's covenant mercy and grace to omises being ratified by the death of Christ, as a sacrifice for the sins of the world. It is not improperly called the New Testamont, because it comprises those sacred writings in which the sealed to them, as the adopted son through Jesus Christ, Heb. 9. 15-17

The books of the New Testament are twenty-seven in number; and the ns, historical, doetrinal, and prophet ical. Of the first class are the gospels ceording to the records of the evan-celists Matthew, Mark, Luke, and John, and the Acts of the Apostler The second includes twenty one enitles, or letters, which were addressed by the apostles to several of the first churches, and to individual Christians.
The book of the Revelation constitutes

The book of the Revelation constitutes the third division.

The term gospel is more generally applied to the writings of the four evangelists, containing the histories of "Yes, to be sure I would," you say. the life and ministry, the death and re You do. You have been told so, but it is sometimes applied to the and you have seen the acorn fall from the oak, and have pulled up a young gospel is formed from two old Saxon words; the first god, signifying good, and spel signifying a speech or were to meet a person who had never seen anything of the sort, nor knew ings; it is intended to denote the glad tidings of divine forgiveness and eter anything about the growth of vegeta-bles, and wero to show him a haudful of acorns, and say, See here! if you nal salvation by Jesus Christ, which God has commanded to be preached and sent to all nations and people upon put these small round things in the

The Names of the Holy Land.

The small country, Canaan Palestine, where the wonderful events recorded in the Bible took place, is about as large as Vermont. situated on the eastern extremity

us to believe some things which as yet | led from its first inhabitants, who were as to believe some things which as yet it cal room its urist inhabitants, who were we cannot fully perceive; because, as the Apostle says, we now see through son of Hain. It is first mentioned in a glass darkly, yet the Lord can enable the Bible in God's command to Abra-And worship wood and stone;

But my delightful lot is east
Where God is truly known,"

As both Orpain and Ruth, the full, and by the death of another One

agass darkly, yet the Lord can enable the Butter the Butter the God's command to Abramand in the College Command to Abramand in the College Command to Abramand in the College College Command to Abramand in the College C

Promise," is given to it in the Old Testament before the descendants of

general use of the name, however, dates from the name of the crusades who considered it holy, because hal-lowed by the footsteps of our Lord. Palestine is the name by which it is

now set down on our maps. This word does not occur in the Hebrew, but it is derived from Philistia, a strip of land on the sea-coast once inhahi ed by the Philistines. As Canaan was the promised Land of the Israelites, so Heaven is sometimes called Canaan, or the Promised Land of the Chri

Sweet fields beyond the swelling floo Stand dressed in living green; so to the lowe old Canaan stood. While Jordan rolled between.

Child's Paper.

For the "Herald of Truth Rejoicing in Hope. Romana 12 : 12

Rejoicing in hope! oh how blest, In every condition helow, The feelings of those so possessed, As onward through suff'ring they go. In hope of a final release From sorrow and hondage and fear United with Jesus their peace. Who kindly speaks, "Be of good cheer

Rejoicing in hone of a home In Heaven, at Jesus' right hand, Encouraged, by faith they go on In quest of that beautiful land, Where fighting, and envy, and strife Eternally and ever shall cease. No anger is known in that life : In Heaven reigns union and peace.

Rejoicing in hope of a crown Which Jesus the Lord shall heatow On all who the Savior have known. And loved his appearing below. A crown of effulgent delight Shall grace the believer in Heav'n And robes, purely washed and made whit Shall unto God's children be giv'n.

DANIEL BRENNEWAY Elkkart Ind.

Good Friday.

To-day, dear Lord, thy blood was spilt, To huy the pardon of our guilt;

Oh! may it sink in every heart. And rend our hearts with painful amar Oh! may we view thee on the tree

Agonizing for me and thee ; Covered there with sweat and blood, Dying to bring us near to God,

The healing streams gush from his side The fountain opens for us wide. Oh, what love, great, amazing love ! What heart is it, that cannot move!

"Come to me, ye sick and dying ; Without money, without price, Oh, come and take the heavenly prize!

Such sine as ours do justly claim The loved, innocent to he slain; Oh! that we could but understand. The worth of Him who died for us;

Then would our hearts right humbled be When we look back upon the tree, And view our Savior groaning there, That we his glory in heaven might share

This day, dear Lord, to us impar Thy good spirit into our hearts; That we may deeply humbled he; And sing thy praise throughout eternity The Gift of Jesus

II.

"God so loved the world, that he gave his only-hegotten Son,

the sins of the whole world. What love is this, that reaches down to the lowest depths of guilt, pollu-tion, and ungodiness, and plucks the chief of sinners as brands from the cher of sinners as orants from the inness some one save you, and sately burning of deserved wrath! "This is you will not hesitate to embrace as a faithful saying, and worthy of all acception, that Christ Jesus came into Father. "God bath made him to be he world to save simens." If now sin for us, who knew no sin, that we appears before a guilty and unhappy race, as "the Lamb of God which taketh away the sin of the world," and in so doing, he is the brightness of the Father's clove, as a Gol of loval.

Believe in him for the putting department of the properties of the father's clove, as a Gol of loval. takeh away the sin of the word; and in so doing, he is the brightness of men. Believe in him for the putting the Father's glory, as a God of love! I way for all your sins. It is not enough of sinners. He is the sufficient Reference in the sufficient Refe doomer of the last of every rank condition, character, complexion, conntry, and age. Kings, princes, nobles, to him: but the poorest, most abject, wretched, despised, and debased, are as welcome as

God so loved the worst of sinner that be gave his Son to die for the He so loved even murderers, adulterers, liars, harlots, thieves, swearers, whoremongers, blasphemers, idolaters scoffers, infidels, and persecutors. persecutors, sooners, induces, and atbeists, that he gave his only-begotten is no longer regarded as guilty, but Son, that "wbosoover" of them all rightcous in the Rightcous One. Whoshould believe in him might not perish, soever believes in Jesus becomes a par-Son, that "wbosoover" of them all should believe in him might not perisb, but have everlasting life!

manifested to our lost world in a thousand other things, but in the gift of his Son it is magnified, and shines forth the marvelous love of God! with overpowering brilliance. I intending to impress you with the fact that God has loved our lapsed, degenerate world to some extent, I might effect my purpose by taking you into the wide domain of Nature, and discovering to you some of the beauties, the harmonies, and wondrous adaptation which obtain throughout the vast variety of objects which constitute her gorgeous and diversified garniture. I might show you how he has adapted the atmospheric air to the purposes of respiration and combus-tiou; how serviceable he has made the winds for the promotion of health and commerce; how he has accommodated the rains and temperature to the processes of a universal vegetation; how the minerals most required in the arts and evoryday life are the most abundant, and placed within man's reach how he has formed man to be the in habitant of every zone, and spread over every latitude those animals best calculated to serve his convenience how he makes day and night, gives the successive scasons in their annual course, and, with old ocean's heaving surges, forms a highway for the world.

But being desirons of convincing merely in some degree, but in the very highest, I pass these by as secondary evidences, and simply unfold "the Cross of our Lord Jesus Christ."

bimself,-and there you will see this you, He that believeth on me hath binself,—and there you will see this you, ite that benevet on me nau-heart melting insoription, written by vertasting life." Not only is the the Father of mercies, radiant with ineffable glory, and legible to the ut-most confines of humanity: "GoD so the Cores THE WORLD, THAT HE GAYE HIS Ghost. "As many as received Him to

Son as the Savior of sinuers. Believe in him as the Father's loving gift to pitiation for your sins. You will perish unless some one save you; and surely in him as a Redeemer from your own in bin as a Redeemer from your own sins. Dost thou believe on the only-begotten Son of God as thine all-suf-ficient Sin-bearer? "He that believeth obscurest, weakest, in him is not condemned." kind out of Christ are condemned al ready for their sins; but the momen that any one of them believes in Him who died for sinners, he ceases to b condemned. As Mediator, Jesus was justified and accepted of the Father, on his accomplishing the work of our redemption; and whosoever cleaves to him oeases to be condemned, for he taker with him in his justification.

There never was love like this If you believe in Christ, all your sins manifested, throughout the whole uni-verse. The love of God has been deived into God's favor. If you are trusting in "the Lord our righteous-

ly one way of being saved from con-demnation and the wrath to come. There are a thousand ways of being lost, but only one way of being saved. Christ says, "I am the way." What a small pass of suow; ere low God has manifested in giving avalanche spread ruin through mean you?

Lord Jesus is no manimate principle, it seemed to the wainerer to retracting person. "And this is his steps and regain the straight path the record, That God had given to us from which he had only begun to sternal life, and this life is his Son. If that hath the Son hath life." I have been to be the life. John, in his first chairs be the life. John, in his first chairs, gives us this testimony, "The latic was manifested, and we have been to repress altogether, how slight seem it, and bear witness, and shew the self-control it would have required; it is the latic which was a life of the life. The life of the life of the latic was manifested, and we have been to repress altogether, how slight the self-control it would have required; seen it, and bear witness, and snew the selicontrol it would nave required; unto you that Eternal Life which was with the Father, and was manifested unto ns." The world lost all spiritual lived is tenderly, that confided so life at the fall, and is now dead in trustfully! The first evening which

is in the Cross of Christ, and not in Nature, that you will discover the greatest proofs of your Father's love. But God, in love, has given you must be greatest proofs of your Father's love. Bo you really desire to know the love of God? Then fix your eyes noo that of God? Then fix your eyes noon that of God? Then fix your eyes noon the great of the great of the great of God? Then fix your eyes not not only have the sentence of offended to the great of great of the great of great of the great of great of the great of the great of great of the great of great of the great of great of

that whosever believeth in him should not perish, but have every lasting life." Josz iii. I. ONED THE WORLD, THAT HE GAYE HIS GAYE HIS GLOBEL SON, THAT WHOSE LAST HE WERE BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE REVERLANTING LIFE."

God so loved the world, that he gave his only-begotten Son to be believed in as the propilitation for our sins. "His the propilitation for our sins, and not for ours only, but also for the sins of the whole world."

Son as the Save in God's manifested, Lesus is departed by the save of the propility of the sins of the whole world."

Non as the Save in God's manifested, Lesus is a formal listed for the sins of the whole world."

Son as the Save in God's manifested, Lesus is a formal listed and newers of life will be called the save of the save o whosoever behoveth in him shall never die. It would bave been a great gift if God had given Jesus as the remover of the curse from our guilty souls: but how much greater when he has sent him to be their life also l Believe in the Son of God, and in one momen you be able to appreciate the apparent-ly contradictory statement of the apostle Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, 1 live by the faith of the Son of Goo

The First Step.

who loved me, and gave himself for me."- W. Reid.

There is an old Latin motto ofter noted, which is designed to convey concise language a lesson of vast in portance—obsta principiis: resist the slight the departure from the strict line of rectitude, if we are but careful ward course, we are safe. If there be no first error, there certainly can be no second.

On the other hand, if we yield to the first temptation, we shall not be able to resist the second. The indulgence we have already resisted prepares as for another. Gradually and more casiyoursett on this vital matter! As there by than we are apt to suppose, habits is only one God, and one Meditator are formed; and that which might between God and man, so there is only one way of being swaff. have been so readily resisted at the beginning, has become a chaiu that binds us in oruel bondage.

The traveler on an Alpine hight amused himself with setting in motion What a small pass of snow; ere long an his only-begotten Son, that whosoever smiling vale beneath. The children believeth in him should not perish! at play on the Holland dyke were de-Dear friend, does not wnosoever lighted to guide the escaping rill into mimio waterfalls, which their little God so loved the world, that he bands controlled at will; ere long a Lord Jesus is no inanimate principle, it seemed to the winderer to retrace he is a living person. "And this is his steps and regain the straight path

nue at the talt, and is now usua in triestally! The first evening which treepasses and sins, and can bo made witnessed our neglect of the Bible, alive only by the living Jesus. Apart from Christ, you are not only condemned already, but you are dead already. The property of the state of the

For the Harald of Truth On the Death of Cousin Mariah

She whom we loved has passed away. Hath flown to realme shove, To dwell with Jesus evermor

The friend she so much loved. She was too good, too kind, too pure, To long remain on earth, And now alas? one vacant chair Around our family hearth.

But just a few short weeks ago, Around her mother's hed She hy her kind and soothing way Rays of light ever shed.

Though her we sadly miss on earth. We know that all is well: She'll meet those who've before her gone Who now in glory dwall.

Grieve not then for departed ones Who heavenly anthems swell: Oh how her face with glory beamed, As she bid all farewell.

COUSIN NELLIS Frease's Store, Stark Co., Ohio 1864.

"Why Stand Ye Here all the Idle?"

MATT. 20: 6.

Why standest thou all the day idle? O dreamer on Life's tossing sea! The billows of Time ever drifting Thy soul to Eternity? Awake to the peril around thee, Ere lightnings of wrath justly gleam; A haven of rest is before thee, Press onward! pause never to dream.

Why standest thou all the day idle Young soldier, 'mid conflicts with sin!
Arouse thee and gird on thine armor, 'Tis only the bravest who win. tay not, though all round thee should

perisb, here is one who will ever be near thee, If faithful and true in his sight,

Why stand we here all the day idle ?" Thus Nature a sermon would preach, Each leaflet and blossom upspringing, Sweet lessons of industry teach— All round thee behold new creations Of beauty, to gladden the heart, Our bountiful God. never weary, New blessings delights to impart.

"Why stand we here all the day idle !" Thus to all hear the Holy One say.-"Go work every day in my vineyard,
Whatsoever is right I will pay"— Know ye not in the blissful hereafter Bright crowns to the faithful are given? Life's labors well done, joy eternal, And rest, shall be ours in heaven.

For each there is something to do. The fields are all white to the harvest," But tenly "the laborers are few"___ Let us seek with an earnest endeavor Our mission on earth to fulfill-Be it lofty, or never so humble,

Let us work with a hearty good will. S. S. TIMEA.

Prayer.

Ere the morning's busy ray Call you to your work away; Ere the silent evening close Your wearied eye in sweet repose, To lift your heart and voice in prayer Be your first and latest care.

Charity is the regulation overcoat of he Christian soldier.

Correspondence.

For the "Herald of Truth." Conference in Virginia.

According to previous appeintment Conference was held in the Bank Meet ing House on Dry River, in Rocking-The meeting was well attended by the the ministers and deacons enly to meet in conference; others, however, are not excluded, if they wish to come; but it is seldom that any others are

The brethren manifested a spirit of love towards one another, and also for the work in which we are engaged. Everything passed off in love and harmony. All seemed to feel their great weakness, and the importance of a firm reliance and an lumble trust in God, and the necessity of locking to God for help in the discharge of the important duties devolving upon the ministers and deacons of the Church. The responsibility resting upon them was nuch spoken of, and all expressed a willingness to cudeavor to be faithful in their efforts to serve the Lord and to teach his glorions gospel and warn sinners of their danger.

The subject of prayer was brought

under consideration, and family worspirit, but with a sincere motive and an earnest desire to glorify God; and it was further urged that a spirit of prayer should be exercised and thanks should be returned to God for daily food and every other blessing that we enjoy. It was thought that generally prayer was too much neglected.

A strong protest was made against pride and conformity to the vain fash ions of the world, and a resolution formed, that all should guard against it, by the help of God, as much as possible; and it was recommended that parents should make an effort to keep their families from falling into that it is a great evil, and that, if per eisted in it will corrupt the clure and that it should not be tolerated, i by any means we can overcome it; but we must strive against it, as against all other evils, with a christian spirit, praying to the Lord to assist us and to give us heavenly wisdom; fer with

out him we can do nothing.

We were together on Friday and o Saturday until 12 o'clock, and in the afternoou on Saturday, we had public worship, at which time six persons were received into the church by bap-On Smuday we commemorated the death and sufferings of our Lord Jesus Christ. About two hundred persons partook of the emblems of the broken body and the shed bloed of our Savior. A large audience was present, which appeared deeply interested; and my sincero prayer is, that the Lerd may still continue unto us his loving ess and be gracious unto all his children.

JACOB HILDEBRAND Waynesboro, Va.

From Indiana.

On Easter Sunday, in company with go down into hell, unto my son mourn-the brethren John Yeder and Abm. ing." That the pious patriarch could Haldeman, I went to Samuel Yoder's, who lives about eight miles west of South Bend in St. Joseph County. We safterwards went to Bro. Shelly's, where the dead, which it is in the Lord, do rest from their labours, and await, in joyful expectation, the surface of their believes the break place of the dead, and it seems man and Joseph Holdeman, also Bro. Remer, who had been visiting a small fock of God's children near Walkerston. They were accompanied by the new
They were accompanied by the new
South Bend in St. Joseph County. We will be suffered to the Gead, which it is in the Lord, do rest from their labours, and await, in joyful expectation, the future resurrection of their bolies, and the surface of the surface o Haldeman, I went to Samuel Yoder's, who lives about eight miles west of South Bend in St. Joseph County. We afterwards went to Bro. Shelly's, where we met the brethren Daniel Brennewe met the brethren Damei Bellie-man and Joseph Holdeman, also Bro. Ramer, who had been visiting a small flock of God's children near Walker-

wisdom from on high, and make him did not mean the grave, interally is in that abode of departed spirits, which an instrument in his hand, through also apparent; for Joseph was not supplied to the property of the property meeting was held in the school house.

THE HERALD OF TRUTH

able, and all that are called to preach the gospel, do likewise; for it is very cheering and gratifying to those who live isolated from the church to be vis-

Let us, then, dear brethren, be fer vent in spirit and full of hope and JOSEPH SOMMERS.

Questions & Answers.

Christ's Descent into Hell,

The questien has been asked, upo what authority it is scated in our Cor what anthorny it is scated in our Con-fession of Faith, that Christ descend-ed into hell. We take from Dorr's Churchman's Manual the following explanation of the meaning of the ex-pression "descended into hell," which we hope, will be a satisfactory answer to the question.-En,

The English word Hell, which is o Saxon derivation, originally signified nothing more than an invisible or hidden place; and hence was used to express simply the region of departed to him, that of the fruit of his loins, acspirits; that unseen world, "where the till the appointed time shall come for the rennion of soul and body. And in the same sense it is to be taken in the hell, neither his flesh did see corrupcept that to those who die in the Lord,

tranquil hope."
In process of time, through the 'Hell' became limited; and it is now generally used to signify that place of orment where the wicked, and all the this word occurs in the new testament in twenty-two passages in all. In twelve he tells one of his disciples; John 20 of these it signifies a place of torment. Matt. 5, 22, 29, 30.; 10, 28.; 18, 15,

33. Mark 9. 43, 45, 47. Luke 12. 5.

James 3. 6. In the other ten, simply for the death of his sen Joseph, he says, "I will go down into the grave un my son mourning." Gen. 37, 35. The word "Sheol," here rendered "grave," ing." That the pious patriareh could

The exercises were opened by Bro, that he would go to that place of de- the one in Brenneman scleeted this subject as his text (Matt. 28), and delivered thereform an appropriate discourse in that other mountain expostula and happiness, which awaits the best from an appropriate discourse in the state of the s

But the passage most applicable to the present subject, is that expression of David, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."
Psalm 16, 10. That these words were spoken by the psalmist concerning apostle Peter, who quotes them for the purpose of showing that such is their ruo application; that they also refer to Christ's death and resurrection, ap pears from the whole tenor of the apostle's argument. He tells the Jews that they have convincing proof, if they will but attend to it, that Jesus of Nazareth, whom they had "crueified and slain," was their Messiah, inasmuch as the prophecy of David was fulfilled in him; that his body did not lie in the grave long enough to become corrupt, as other bodies do, after death, and as David's own body had become, whose sepulchre was still among them, neither was his soul suffered to remain in the invisible world; but had been re-united to the body on the third day; heaven, and was now seated at the right hand of God the Father. "David," he says, "being a prophet, and know-ing that God had sworn with an oath cording to the flesh, he would raise up spirits; that unseen work and departed souls of the deceased remain, Christ to sit on his throne; He, seeing till the appointed time shall come for this before, spake of the resurrection Apostles' creed, 'He descended into helt.' of this place we knew little ex- alone, in the estimation of some of the most learned Biblical orities, the article it is a place of comfort and rest; not a ef Christ's descent into hell is "elearly paradisc of eternal sleep and senseless-ness, but a place of happy rest and then arises, What was that "hell" into which our Saviour descended? Was it the hell of torments, or the place of de changes to which all living languages parted senis generally? That it could are liable, the meaning of the word not have been the fermer, and that it not have been the fermer, and that it must be the latter, is evident from his promise to the penitent thief, "This day shalt thou be with me in parafallen angels, are te receive their final dise;" Luke 23. 43; in paradise; not punishment. In our English Bibles in heaven, for our Lord did not go into heaven, until after his resurrecti n as 17.; not in the grave, for that could be no comfort to the dying malefactor; much less in the abode of the damned, the region of departed spirits. Matt. in the remembers of the region of departed spirits. Matt. in the remembers of the region of delight. Nor could we for the cleave there they gift before the received and the remembers the region of delight. Nor could we for a moment suppose that Christ would be received by the received and the received by the re testament will serve to show how it is dith, that he should go with him to the hell of torments, even supposing it Frem the above pessible that, for some nnknown reasons, our Saviour's soul had gone there. word "Sheol," here rendered "grave," clusion; the penitent thief was to be is the same that is usually translated with Christ, on the very day of their "so that it might read, "I will grave any mourn," or down into hell, unto was mourn. There remains then but this one conspirits; in that place, sometimes called paradise, and sometimes "Abraham's osom." where the dead, which die in

ly ordained minister of that place, Bre. | not have meant the place of torment, | both these persons existed in an inter-Lehman. May God bless him with with with with did not mean the grave, literally, is in that abode of departed spirits, which posed to have been buried as all; but "nell;" yet they were in very different to have been deveured by wild bensts; bir futher therefore must have meant, of happiness, and the other of misery; "Abraham's bosom," the The exercises were opened by Bro.
Lehman. It being the anniversary of the resurrection of our Savior, pro.
had gone. The same expression oclooking forward to that greater glery
had gone. The same expression ocshall proceed to offer his gift.

the other. He as strongly enforces it

the other. He as strongly enforces it as a duty on the part of the offended, to go to the offender, as for the offender to go to the offender, as for the offender to go to the offender is as evident from the following language: "If thy brother shall trespass against thee, go and tell him his fault between thee and

him alone; if he shall hear thee, thou

hast gained thy brother. But if he will

not hear thee, then take with thee one or two more, that in the mouth of two

or three wituesses every word may b

established. And if he shall neglec

to hear them, tell it unto the church

heathen man and a publican." Matt.

It is while the offended brother i

eeking to reclaim the offender by ad-

hering to the above express command

of the Savior, that he is yet in the way

with him, and if he shall refuse to he

his first and second admonition, he will

then be necessitated, in fulfillment of

his duty, to tell it unto the church, "and if he neglect to hear the church," he will then he delivered to the judge

which is invested in the hands of a

faithful minister of the Gospel (whom

we nuderstand to be the officer referred

to in the text), whose duty it will be,

is thus cast into prison, frem whence

he will by no means come out, until h

munion hath light with darkness?"

The Berald of Cruth.

BRO. CHRISTIAN SHENK Of HARrison

one that can give any additional infor-

editor of this paper.

It is a matter in which we feel a

Elkhart, Ind.

DANIEL BRENNEMAN.

has paid the uttermost farthing; which

(the word of God), the authority

18: 15-17.

Agree with thine adversary quickly while thou art in the way with him lest at any time the adversary deliver thee to the judge, and the judge delive thee to the officer and thou be cast in Verily I say unto thee, Tho shalt by no means come out thence to thon hast paid the uttermost farthing Who is the adversary? WI

Query. Who is the adversary? V Some would perhaps answer that God is the adversary with whom we are to make an agreement while we are in the way with him in this life lest, failing to do so, we shall be d livered to the Judge Christ Jesus, II Son, by whom "he will judge the work in righteousness" at the day appointed and whe will deliver us to the effice The angels whem he will send fort are considered as officers, who sha sever the wicked from among the jus and east them into the prison, furnace of fire.

Granting that the above constructi presents to us a scriptural view of the manner in which the ungodly and sin ner will ultimately be dealt with, if the refuse to become "reconciled unt ture and character of Jehovah, repr sented to us in his sacred word as b ing "Leve," and sending rain on the unjust as well as the just, and making his sun to shine on the evil as well as the good, and in view of the longsaff ering, loving kindness and goodness which he ever manifests towards the disobedient children of men, it seen using too harsh language to con sider God as the adversary, though know, "God resisteth the proud."

In order to get at a proper unde standing of this passage, it will be necessary for us to notice that, in the verses immediately preceding the language under consideration, our Savie clares, that whosocver is angry w his brother, shall be in danger el judgment; and whosoever shall say his brother, Raea, shall be in danger the council: but whosoever shall st Thou fool, shall be in danger of he fire. Therefore, if thou bring thy gi

Frem the above language, it w seem plain and evident that the obje of our Savior was to urge the in ance and positive necessity of secki ing each other by names of contemp he strictly enjoins it upon each as duty, at the remembrance of a brot be reconciled to his brother, before he vania. May the Lord strengthen him in his new calling and enable him to Our Savier laving se much stress or discharge faithfully the duties devolvthe observance of peace and unity or ing on him. Let us all pray that the te nuderstand him also here, in the language of the text, to be further urgblessing of God may rest on and abide with him, that he may be an instruing an agreement on the part of such ment in the hands of the Lord, through buthron as are at variance one with which much good may be done.

A PAINEUL ACCIDENT. - Samuel age, son of David Buchwalter, of Gardner, in Grundy Co., Illinois, accidentaly fell under the wheels of a freight train on Wednesday, the 25th of April, while trying to get across the train, and had his leg crushed in such a manner that it had to be amputated. but if he shall neglect te hear the He is now doing as well as can be expected.

Children's Column.

The Good Shepherd.

One day when the Jews flocked around Jesus to hear his words, he beth not by the door into the shcepfold but elimbeth up some other way, th same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and tho sheep hear his voice: and he calleth his own sheen by name, and leadeth them out. when he putteth forth his own sheep, he gooth before them, and the sheep he can only do by thorough repentance and reformation. While there, he is no longer dealt with by the church as w him; for they know his voice And a stranger will they not fellow, but will flee from him; for they know a brother, but held as a "heathen man and a publican." That is, we can have not the voice of strangers." This yen see is a parable, that is, an

no communien nor fellowship with him. For says the apostle, "What comillustration of some spiritual truth; and was which he meant to teach by it. Jesus saw they did not, and per door of the sheep; by mo if any man enter in, he shall be saved, and shall go in and out, and find pasture." Tho burgh, Virginia, writes in answer to a some years ago. He further said that they had a church there and four min-chey had a church there and four minsome years ago. He further said that they had a church there and four ministers, and they were exempted from Lam the good shepherd, and know my bearing arms by the Governor of North Carolina, by paying a commutation.

A faithful and true shepherd is wil.

Carolina, by paying a commutation Ing to do all he can to defend and save his flock. When the wolf comes, one that can give any additional infor-mation in regard to this matter, he will they will gather around him, and trust in him for safety. And as a flock fol-lows and obeys its kind shepherd, so confer a great favor by addressing the the people of God follow and obey deep interest. And we should be much Jesus Christ as their Savior who has pleased, if the above story is correct, saved them from their sins, and sup-

BRO. BENJAMIN LEHMAN, the death | you and I in this happy fold?

of whose wife is noticed in another part of this paper, was chosen, on Speak gently; 't is a little thing Dropped in the heart's deep well; Saturday the 21st of April, to the minis the admiration of the wise and good. That, DAVID THAY OF Allen County; is the admiration of the wise and good. That, DAVID THAY OF Allen County; whether on earth or in heaven, are we to Elizabeth Thut of Allen County; house, in Lancaster County, Pennsyl- Eternity shall tell.

From the Gospel Visitor be Holv.

Be ye holy; for I am holy. God requires his creatures to be holy, because he himself is holy. And this is surely a very satisfactory reason. For to the mind somewhat habituated to reflection and observation, it is clear that similarity in disposition, in prin-ciple, in design, and in general charact-A PAINFUL ACCIDENT.—Samuel er, is necessary among friends and Buchwalter, a lad about 14 years of companions, if their associations and connections together would be made to yield the greatest amount of happithose associations and connections

ness those associations and connections are capable of yielding. The relation that men stand in to God, makes not only their very existence, but likewise their enjoyment, ab- all who possess in their organization solutely dependent on him less the blessed God, than the living character, to be holy as he is holy God. He is the living God, because And this diffusion of holiness would God. He is the living God, because all live by him. He is the blessed God, all live by him. He is the blessed God, because ho blesses all, and because his responding diffusion of happiness, "tender mercies are over all his and that of the highest and purest, works." works."

unholy man have with a holy Ged? namely, the salvation of the soul.

unhesitatingly conceded to him. And the very personification of all the Divinc excellencies, manifested in Jesus the son of Mary, constituted such a noble and elevated character, that even his enemies were slow to condemn pleased, if the above story is correct to learn something more about our brethren in the South.

plied their wants, and who as the shepherd of their souls leads them by his malicious enemies, were rather beside the still waters, and wishes them to lie down in green pastures. Are you and I in this happy fold?

Culld's Paper.

Cul this moiness of tool is induce out and the pattern of haliness in us! To this holiness, which is the admiration of the wise and good that David Higt of Pankling County. called! Strange indeed, that any ob- all of Ohio.

liegtien should ever have been made God's Reason why men should against that system of Christianity which its author brought down from heaven! It is the type of heaven, it is ever more strikingly manifested, than ever more strikingly manifested, than it is when men neglect that holiness which makes them Godlike.

The command "Be ye holy; for I

am holy," with all its parts and oonnections, in the great work of human redemption, was prompted by the na-Conscious as God was of the moral rectitude of all his proceedings, and of the safety and utility of all the holy ngs emanated, he would have all the intelligences within his dominions who possess the moral qualifications to reunble him in their actions, or rather He is no the elements necessary to form a moral kind, for happiness is the inseparable

Now to enjoy God to as high a degree as pessible, or to fill our own cup of bliss, we must be holy, for he is holy. There must necessarily be a communion or fellowship with him, if panily enjevy him. But this fellowship with him, if battle and the price of the special panily enjevy him. But this fellowship with him, if battle and the price of the special panily enjevy him. But this fellowship with him, if battle and the price of the special panily enjevy him to be a battle and the price of the special panily and was dear children; and wask in ship requires assimilation or sameness God, as deer children; and walk in of character." Can two wilk together, except they be agreed?" Can two live hath given himself for us an offering except they be agreed?" Can two lives that given himself for us an oftening together in the full enjoyment of all the social techings, where there is discord in sentiments, and dissimilarity in character? Surely not. "For what felling the social techings are the developed of good men is highlowship hath righteousness with unrighteousness? and what communion the holy One, the highest pattern of hight with darkness? and what concord hath Chirst with Belial? or what part hath he that believet with an infidel? and what agreement hath temple of God with idols? To a mind conversant with God, and school-ord in Christian principles the answer high moral conduction of the conversant with God, and school-ord in Christian principles the answer high moral conduction and the conversant with God, and school-ord in Christian principles the answer high moral conduction and the conversant with God, and school-ord in Christian principles the answer high moral conduction and the conduction of the conduction to the above questions is at hand. The honorable to our manhood, and to the answer, not any is the answer to all the questions in the eategory. So to tern after. We can searcely fail to the people did not know what that the questions, what enjoyment can an make some moral improvement, if we set before us for our pattern, a charor what enjoyment can a holy God lave with an unholy man, the answer God. The beloved disciple, John, in it. Jesus saw they dut not, and per or what enjoyment can haps they told him so. Then he kind-ly explained, and he said, "I am the is equally plain. It is, none whatever, the following, and familiar language, Is equally plant. It is, not whatever, the following, and infinite language, the world appear that the divine command, Be ye holy; for I am holy, is go in an dut, and an inspection of God are often compared to a flock; and as the only district power on the part of God, but and it doth not yet appear what we compared to a flock; and as the only history power on the part of treat, on and it toth now yet and yet and it toth now yet and yet and yet and it toth now yet and ye detter previously written to him, that entering the charen of your is you believing on some time during the war, from a combendation which he had with a soldier him and obeying his commands, for he from the south, he learned that there is called "the way, the truth, and the was a Menonite Church in the state life." Again the Lord Jesus adds, "I have a Menonite Church in the state life." Again the Lord Jesus adds, "I have a Menonite Church in the state life." Again the Lord Jesus adds, "I have a more than the place him are its. I have a place him and obeying him and hi was a Mennonite Charlen in the state of the control of North Carolina, but did not learn in am the good shepherd. The good part of the control of the contro part of God, but that in that was re-quired by him, was founded upen the nature of things, and lad an important relation to the object contemplated, or his example, so the nearer we ap-proach that example, and the more we are assimilated to his holy character in Be ye holy; for I am holy. Where there are any thing like just views of the Divine Being entertained, the lightest perfection of character will be included by the community of the community of the community of the community, and the community of the community of the community of the community, and the community of the community of the community, and the community of the communi

Married.

On the 22d of February, by Pre. Daniel Schnirly, Loel Metzler to Mar Yoder, both of Elkhart Co., Indiana. DANIEL METZIER.

Died.

On the 16th of March, 1866. On the 16th of March, 1866, in Inter Church, and r sinceted sopport and the property of the pr Welkini. They were offried in the lina and dangited or 11-8 offat Arsays, 18th in one grave at Newman's School-house. A fineral sermion was preach-off the brethren Frederick Stauffer by a large concourse of friends and and John Frantz from 1 Sam, 3: 18, relatives,—nearly 200 carriages—to the The funeral was largely attended.

DAVID WITMER.

residence of her nephew Augustus sister in the Mennonite Church. She Stauffer in East Earl Township, Lan-leaves a bereaved husband and three caster County, Pa., Sister Magdalena Frey, widow of Henry Frey, who died at Galena, Illinois. Her age was about 63 years. Sister Frey had early united with the church in Germany and has continued a faithful member till her death. She had great trials to endure. She possessed but little of this world's wealth, but was rich in heavenly treasnres. Her trust was ever fixed on the Lord, and under his protecting care and dispensation, she always found brethren and sisters who kindly administered to her wants, both in Illi-nois and in this place. She suffered for two years from drousy and about the 1st of November last she was rendplegy of the left side, and had to be most faithfully performed by her ance of the neighbors, brethren and sisters. She esteemed herself noworthy of the love which was manifested to ward her. Though greatly desiring to depart, she bore her sufferings with Christian fortitude. She was buried Christian fortitude. She was buried on the 19th in the Weberland Buryingground. Funeral discourses were

our loss is her eternal gain.

family graveyard. The procession then proceeding to Rissor's Meeting house, faneral discourse was delivered by the writer and Bro. Nathaniel Shop On the 19th of April, 1866, at the from 2 Cor. 5: 1. She was a belove children to mourn their loss, which, we trust, is her eternal gain.

PETER NISSLEY.

On the 17th of March, at his resi lence in Mount Pleasant, Pa., John Fox, aged 88 years, 4 months, and 18 ed by the writer from Phil. 3: 10, 11 HENRY YOTHER.

On the 17th of April, near State Line, Franklin Co., Pa., of a chronic disease Pre. Benjamin Eby, aged 68 years, 4 months, and 11 days. Bro. Eby's health had been failing nearly all winter, so that he could not attento his ministerial duties. He labored in the ministry for more than 33 years near Litiz, Lancaster Co., Pa. He was highly esteemed both in and out of the church, and continued faithful in the discharge of his duties till God called him from the scenes of his earthly la bors. On the 21st of March, he mov from Lancaster to Franklin County but never had the opportunity of minstering to his new congregation. He was buried on the 20th at Whitmer's

Nathaniel Shope. She had been af-flieted for soveral years and boro her sufferings with Christian fortitude. She was a faithful member of the Menno-nite Church, and I sincerely hope that you beas ie her tetronel on. nonite Church.

ELLAS SCHNEIDER.

On the — of April, in Lagrange County, Ind., Bro. Joseph Biem, in the 33d year of his age. He was buried on the 3d. He was a faithful brothe in the Omish Mennonite Church. Fu eral addresses were delivered by Bish Joseph Miller of this place, and Bish Levi Miller of Holmes County, Ohio from John 5: 21. He leaves a wife an wo children to mourn his departur

On the 1st of April, in Elkhart Co. Ind., of lung fever, Hewlette Sheldor son of James and Harriet Dodge, age 2 years, 5 months, and 23 days.
was buried on the 3d. A funeral s mon was delivered by the writer from

> Hewlette Sheldon, 'tis for thee That affection's tears are shed. Must we be content, to see Thy loved form thus low be laid?

T is for thee a father grieves. And a mother's heart does bleed, Though 't is true, as each believes, Thou from sorrows all art freed

Ah! why should we weep in vain Thy sweet fare we soon shall see; For thou soon shalt rise again.

DANIEL BRENNEMAN.

Letters Receibed.

but never had the opportunity of miniingground. Funeral discourses were
delivered by the Irethren Tobias Wanner and George Weber from Rev. 14:
12, 13.

On the 8th of April, in Richland
Township, Cambra County, Pa, of
consumption, Levi Weber, aged 31
years, 3 months, and 26 days. His remains were committed to the earth on
the 10th. The aged brother Jacos
Blanch deliver 1, 13, speaking confort to
the 10th. The aged brother Jacos
Blanch deliver 1, 13, speaking confort to
have been as anxious to make his
peace with Gol and his Redeemer
Jeans Clirist, and to be admitted into
the visible Church, and accordingly he
was received into the Mennonite
Clurch by water baptism, which was
a winow and three samal children to
mourn their loss. Yet we hope that
their loss is his gain.

On the 23d of March, 1866, in
Monnt. Joy Township, Lancaster Co.
Pa., of typhoid fever, Clristian II, soo
of Henry Niseley, aged 41 years, y
months, and 27 days. He leaves a wife
and two children to mourn his depart
ure. He was a member of the Mennonite Church for a number of years
of Henry Niseley, aged 41 years, y
months, and 27 days. He leaves a wife
and two children to mourn his depart
ure. He was a member of the form
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Township, Lancaster Co.
Pa., of typhoid fever, Clristian Legon St.
Ure the was a member of the form
Township, Lancaster Co.
Pa., of typhoid fever, Clristian Legon St.
Ure the was a member of years
and the coldidate of the part of the par Abm. D. Hostetter; David Witmer; Danie Metzler; Tobias Gasho \$1 50; Pre. Joh Hartman 2; Martin Shoup \$1.50; Pre. Benj Richer \$1.00; Samuel Kindig \$2.00; Hear

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The Benald of Truth.

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Whole No. 30.

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CHARLES HESS, Printer, 93 Randolph St., Chicago,

For the Herald of Truth.

Thorn is no sound save out of doors The cricket's lonely song. And now and then the quiet plash Of rain drops on the ground

I sit, and calmly write; Or think, and stop to look, upon The darkness of the night

"Alone," said I? Ah! no: there's One Whose care doth ne'er depart, And in the silence I can feel His presence in my heart.

Oh! fill my soul, thou holy One And make there thine abode : Then shall I feel less bended down Beneath sin's weary load.

'Tis well, sometimes to be alone With no one near but God, And stop to see what gain we make Upon the Heavenly road,

West Berkshire, Vt.

For the Herald of Truth. Pride and Humility.

BY JOHN M. BRENNEMAN.

"God resisteth the proud, and giveth grace to the humble,"-1 Pet. 5 : 5, The apostle Peter bogins this chapter with an exhortation to the elders of teachers, as to the manner in which they should care for the flock of Christ, which was committed to their charge.
"Feed the flock of God which is among you," he says, "taking the oversight thereof, not by constraint, but willingnot for filthy lucre, but of a ready ind: neither as being lords over

worthy still to be observed by our property of the property of

grace to the humble." With these words he gave them clearly to under-stand that, as long as they seek to exalt themselves over one another and do not yield themselves in subjection one to another, it is clear evidence, that they are not yet humble, but proud, and filled with a spirit of exal-

The text treats of two classes of per sons, entirely distinct from each other and of characters as directly opposite to each other as those of light and darkness, or day and night. The proud constitute one class, the humble the other. The one class God resists, to the other he gives grace.

Dear readers of the Herald, it is through a senso of duty and love to my fellow-men, that I feel inwardly pressed to set forth, with the help of the Lord, in as clear a light as poss-ible, for the edification of pilgrim trav-elers to a long eternity, the exceedingly great difference between these two classes of persons. In order that all may prove to which they belong, may God direct and control my thoughts and mind as is pleasing to him and in such a manner as to redound to his honor and to the edification of my readers. Amen.

The pride of men is very displeasing to God, and is reckoned among the abominations of the wieked.—Rom. 1: 30; 2 Tim. 3: 2. It is directly the opposite to humility, and is placed in direct contrast with it in the text, as also in other passages; as, "A man's pride shall bring him low: but honor shall uphold the humble in spirit."-Prov. 29: 23. "The eyes of the lofty shall be humbled."—Is. 5: 15.

In contrast with humility, the terms, lofty," "lifted up," "hanghty," "highminded" and "arrogant," are also used which, in this connection, express very which, in this connection, express very nearly the same idea as that implied in the word prond; as in the following passages: "Behold every one that is prond, and abase him."—Job. 40: th "When his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. And thou, this son, O Belshazzer, has too humbled thine heart, though thon knewest all was the art, though thon knewest all was the armone and hossite toward many walk in pride, he is able to abase."— ban. 4: 37. "Whee upride, cometh, and with cuming and deceit persuaded and with cuming and deceit persuaded and with cuming and deceit persuaded. then cometh shame; but with the low-

I believe that he that is proud, is also high-minded and haughty, as may Moab (he is exceeding proud), his been a desire to become wise like God, he excited in loftiness, and his arrogancy, and his her a desire to become weight before the pride, and the handlings of the first become weight become w pride, and the hanghtiness of his heart."-Jer. 48: 29. "I will cause the arrogancy of the prond to cease, which is at all times proper and well worth with to be subject to the clear. The bridge by the cort of the first and finally, he exhorts all to be observed by one younger brethren and sisters in this lines for the clear, and finally, he exhorts all times proper and well well worthy still to be observed by one younger brethren and sisters in this lines of the clear, and the control of the clear which is at all times proper and well well worthy still to be observed by our younger brethren and sisters in this lines of profile is the control of the clear which is at all times proper and well well when the control of the clear which is at all times proper and well well when the clear when the control of the clear when the God's heritage, but being ensamples to and will lay low the haughtiness of the the flock. And when the chief Shep. terrible."—Is. 13: 11. "The beginn-

very highly, and spurning others as contemptible or unworthy of notice, "pride was the first sin and will be and who imagines that every one thic last to be overcome as has been should bend in submission to him, said." O detestable vice, the source whilst he from his exalted attitude frequently looks down on them with seorn, contempt, and derision. He is conthat he is better and smarter than other people, and does not like to reocive reproof or advice. In short he s usually a man of haughty, overbearing, imperious, vain-glorious, ambiti-ous, self-exalted, and high-minded disposition, and desires to be in the so ciety of the great of the world, to be

The word "proud" is applied to rarious kindred qualities of character. "that," as Buechner says, "especially Babel. "Let us build us a city," they manifests, by his manner of deport said, "and a tower whose top may ment, a feeling of superiority over oth- reach unto heaven; and let us make us ers, or of importance which he assumes a name." This was an exceedingly to himself, and of honor which, in his insolent and presumptnous undertakopinion, is due to him, being especially ing. But pride is of such a nature opinion, is due to him, being espocially lig. But pride is of such a handled desirous also, to enjoy the honors of that it can not and will not be hid; an exalted station and wealth, and giving evidence of the same by a spe-cial show of splendor and magnificence. name." It is far too prevalont, and is Ho is also vain and osteutatious."

And again, Bucchner says of this class, "They make an ill use of the they do, treat others with distain, des-pise and even oppress them. Again he says, "The proud man is sunk in self-love, clates himself, clevates him-self above others, forgets God and is numilling to render to him due obedi-cuce for his love, imagines that his way of disciptings and is right and way of doing things only is right, and other evil things, proceeds from within, ont of the heart, and defiles the man.-Mark, 7: 22.

Its originator is Satan, who was the first that fell thereby. And because he was envious and hostile toward man, who was ereated noble and glorious, and with cumning and deceit persuaded her, that they would "not surely die" by eating the torbiddeu fruit. And by his haughty and deceitful spirit he planted in her heart the seeds of pride for by persuading her that herself and was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of

of so great evil, from which none but Pride exists, by nature, in man, in a greater or less degree, as long as he is not regenerated, and has not yet been changed from his old nature to a state of humility. As long as pride still exists in a man's heart, it cannot remain concealed, but, like the fruit of a tree. will erop out, and manifest itself in look and gestures. "Him that hath a high look and a proud heart will not I ciety of the great of the world, to be equal to them, and, if possible, to be suffer. —Ps. 101: 5. "A high look, the first among them. It le loves to talk of himself, of him possessions, of 4. A man's words oftentimes proclaim his deeds, and abilities, and likes to be praised and held in high esteem by the neople. The word "prond" is applied to a spirit the word "prond" is applied to various kindred qualities of character. It is used as descriptive of the man case of the builders of the tower of clearly visible in the needless splendor. costliness, and magnitude of barns, &c., which are sometimes highrespect bestowed on them, wish to be ly ornamented, and painted in a variety more highly esteemed than others, are of colors, merely to make a magnificonceited, use much ceremony in what cent show. It is also to be seen often-they do, treat others with disdain, desare adorned and furnished within, being splendidly ornamented like palaces, and fitted up with all kinds of newfashioned, ornamental, and eostly furniture, the floors being overspread with brilliant and showy carpeting, the windows decorated with fine drapery, rics to carry out all his plans with a haughty ambition." Pride, like many Even among non-resistant professors of Christianity, some may be seen which are very unsuitable, such as the portraits of military heroes and officers armed with instruments of death ! The tables also are often strewed over with likenesses of mortal and deceased perfriends had got taken, although it is strictly forbidden. See Ex. 20: 4, Deut. 4: 16, and 5: 8. Those lifeless pietures must also be very often looked at and exhibited to others. This, I fear, is "Inst of the eyes." Oh, that we were so intent also on regaining the lost and noble image of God, and willing to labor that Christ may be for-med in us! I believe sincerely that, if this image of God be effectually and but little concerned about these vain and perishable likenesses. Again, an evidence of pride is also seen in the costliness and extravagant manner of serving tables, each one desiring to other in making great preparations and bestowing needless attentions and acts of politeness in imitation of the higher and fashionable classes of the world.

Evidences of pride may also be seen in the costly and splendidly ornamented coaches and carriages, and in many gain the respect and esteem of a proud and wicked world. Indeed, many dress in the very height of fashion and adore themselves in the bighest style of the world, and withal consider themselves in the bighest style of the world, and withal consider themselves in good Christians. If such things can be pleasing to God, I must confess, but hings can be pleasing to God, I must confess, and the same time and formed aumultaneously and formed aumultaneously as a certain this word, which is all the testimonable the man, which was clothed in purple of the pit wherein is no waters. (Zech. 2019) and the same tight consider themselves in the world, and with all consider themselves in the world, and with a consider themselves the plant of the properties of the properties the world, and with a consider themselves the world, and we solve the with the we have the with a well as a long of the consider themselves the world, and we have a consideration of the properties the world, and we have a consideration of the properties themselves the world, and we have a consideration of the properties of the world, and the same themselves the world, and the same themselves the world, and we have a consideration of the properties of the world, and the same themselves the world, and the same themselv world, and withal consider themselves good Christians. If such things can be pleasing to God, I must confess, that I have as vet but little knowledge of the word of God and of true Christianity. Many with all their pomp and ground decorations still console themselves by saying, It does not matter so much about the externals, if only the heart is right. It is true indeed that a good heart is the essential qualification in the true Christian character; but a good heart, beyond doubt, is also bumble, and consequently can not exhibit any pride; for "a good man, out said below. Adam and ood treasure of the heart, bringeth forth good things." I kuow there are persons who say that the religion of the Memonites consists entry in their manner of dress, and that, in their estimation, the style of dress decides the whole matter. But if this were true, then the state of the Menonites would indeed be said to concluding the first in their estimation of the person is exceedingly displeasing were true, then the state of the Menonites would indeed be said to concluding the first in their manner of dress. That there is the extra the considered the description of the person is exceedingly displeasing the parameter of the said to concluding the person is exceedingly displeasing to the text of the person is exceedingly displeasing the person is exceedingly displeasi forbid that a true Mennonite should believe that Christianity cousists mere-

ly in simplicity of dress.

A gendine and true Menuonite assuredly believes that true christianity is to be found only in the humble and regenerated pears, and that out of pertained unto a main neutre small sheart can proceed or be main man put on a woman's gament; for such a heart can proceed or be main man put on a woman's gament; for such a put of the such as the su will much rather feel an aversion to, and abhor, all needless ornament and extravagance in dress. It is sadly true, between that in our day there are some also, who call themselves Memoritate, but who indulge in the extravagance of dress and fashion, and still consider themselves and fashion, and still consider themselves and the group of the land of the away to group of the land of the land and an always and the group of the land of the land and the group of the land of the land and the group of the land of the land and the group of the land of the land and have all these thines and and how all these thines are some formal and the group of the land of the land and have all these thines and and how all these thines are some formal and the group of the lead of the land and have all these thines and and how all these thines are some formal and the group of the lead of the land and have all these thines are some formal and the group of the lead of the land and have all these thines are some formal and the group of the land of the land and the group of the land of the land and the group of the land of the land and the group of the land of the land and the group of the land of the land and the group of the land of the land and the group of the land of the land and the group of the land of the land the group of the land of the land the group of the land of the land the group of the land the group of the land the ganetes of uress and itsenton, and sulf interestore the Lord will since with a pressort initial, meckness, iong-saintring; consider themselves good Christians, seab the crown of the head of the maintaining that it can make no differing put on a daughters of Zion. In that day the charity, which is the bond of perfectmaintaining that it can make no difference what kind of dress one wears. Lord will take away the bravery of the king's daughter (bride or less," The king's daughter (bride or less,") and less, and the property daughter (bride or less,") and less, and the property daughter (bride or less,") and less, and less, and the property daughter (bride or less,") and less, a am well aware that merely the name | bonnets, and the ornaments of the Mennonite will not profit us in the least, if we are not true Christians, and the earnings, the rings, and the carrings, the rings, and nose Therefore, ye prond Mennonites, (the changeable suits of apparet, humble are not meant,) hear what and the mantles, and the wingles, and the mantles, and the wingles, and munible are not meant,) near what and the mannes, and the win, res, aim. Memo thinks of extravagance in dress. He erisping pins, the glasses, and the In his treatise on the faith of the wondan, whose sins Chirst forgave, he says:

"When she believed, her prond, worldwhen she believed, her prond, worldof sweet smell there shall be stink; and ly, hanghtly heart became humble, instead of a girdle a rent; and instead neek, and coutrite. But they (preof of well set hair baldness; and instead tended Christians) say they believe, of a stomacher a girding of sackeloth;

God himself teating abundantly against, it in his word, which is all the teatings, it in his word, which is all the teating on the many of fore now put off thy ornaments from thee, that I may know what to do unto

the mount Horeb." And Dent. 22: 5, of gold, or the putting on of apparel; lower than the wearing and the wearing the first see with the mount Horeb. "And Dent. 22: 5, of gold, or the putting on of apparel; lower than the wearing and the w au that so do are anomination und une meek and quiet spirit, which is in the pave taken upon them the yoke of Lord thy God." And Is. 3: 16-24, sight of God of great price." This in-levits: in short it is the spiritual feast ward adorning may consist, in part, of mentioned in Rev. 3: 20.

though they indulge, without measure or restraint, in pride, in foolish extra Explanation is not necessary here, argance and superfluity of silks, vet vets, costly raiment, gold rings, and ginge, to take from the daughters of vets, principles, principles, and difference between the content of Gold is sometimes. In the principle of the principle of the principle of the principle of the content of the learned from Moses and the national vets of the principle of t chains, netts, pais, and outcome of site. | Mon the children of God is concerned a lead the people Israel out of slavery es condemnation, and the ministral or, finely embroidered and ornamented | called Zion | their outward ornaments. | lead the people Israel out of slavery | es condemnation, and the ministral cr. fuely embroidered and ornamented shirts, eravats, collars, hoods, vails, And in Ez. 23, the threatened to bring aprens, velvet slippers, and many other of the follies, not considering that the highly enlightened aposted Faul and lightened that they might judge her, before whom he would get highly enlightened aposted Faul and lightened that was not the propose that the propose that the propose of the propose of the propose of the propose that the propose of t Peter have in clearly expressed language forbidden all christian women thus story the count of t to indulge in such a service of the behavior and the baptist "had had again he says, "True believers —Zeph. 1: 8. John the baptist "had honorably and modestly, avoid his ratiment of caucel's hair, and a li manner of pride and superfluity, leathern girdle about his boins." This, and make or desire no other clothes it seems to me, must have been a very and make or desire no other clothes it seems to me, must have been a very grace and truth came by Jesus Christ. John the control of the meants with the control of the meants with the maintained? Have we could not be the control of the meants with the maintained? Have we could not be the control of the meants with the maintained? Have we could not be the meants with the maintained? Have we could not be the meants with the maintained? Have we could not be the meants with the maintained? Have we could not be the meants with the maintained? Have we could not be the meants with the maintained? Have we could not be the meants with the maintained? Have we could not be the meants with the maintained? Have we could not be the meants with the maintained? Have we could not be the meants with the maintained? Have we could not be the meants with the maintained? Have we could not be the meants with the maintained? Have we could not be the meants with the maintained? Have we could not be the meants with the maintained of the meants with the mea mid make or desire no other clothes it seems to me, must have been a very those necessary for daily comfort and strong the period of the perio

times beyond their means, to decorate our use suen apparer as uccomes dives in costly array, in order to professing godiness, and is needful in gain the respect and estern of a proud your labors."

THE HERALD OF TRUTH.

thee. And the children of Israel strip-ped thenselves of their ornaments by plaining of the bair, and the wearing the children of Israel strip-ped thenselves of their ornaments by plaining of the bair, and the wearing the children of Israel strip-pid thenselves of the properties of the strip of the bair, and the wearing the children of the strip of the bair, and the wearing the children of the strip of

For the "Herald of Truth." Character of Moses

[Continued.] endeavor with help from above to make ance

times beyond their means, to decorate but use such apparel as becomes those the poorer and humble classes of this day brandishing to and fro, strike

Peter expressly forbids women to of water into wine. Let us all, dear life; for this is the wine, of which So lomon says, Let him that is ready to perish drink, and forget his poverty

perfect- made wine of the water, there mu

the "Messenger of the covenant," and the atonement through the "blood the covenant," which alone can rede us from our prison? Examine and con vince yourself: otherwise you w bave Moses to accuse you. John to Dear reader, I have now given a somewhat minute account of the character of Moses, as described by other countenance? Was it not, as it were countenance? Was it not, as it were countenance. writers and compared by then with a mirror which clearly pictured to yo that of Christ. I will, therefore, also eyes your sins, the punishment, yeng and wrath of God together wi

you in your way to salvation and are, as yet, a matter of indifference to you,

although you may have been baptized and may have purtaken of the Lord's supper from time to time, I would for-cibly impress it on your mind that your

soul's salvation is yet in a very danger-ous and critical state; and I advise you to beed the faithful admonition of

despite to the Spirit of grace?" is so much as to say that disobedience

The rich man, mentioned in Luke

16th chap, may, like the Pharisee, have done many things which he may

have thought to be sufficient in the sight of God to merit for him salva-

ebildren of God.

y impress it on your mind that your

of God, and hatb counted the blood of escape the scarching light of God's the covenant, wherewith he was sanctituth? Ye shall know them by their fied, an unholy thing, and hath done fruits.—Christ has plainly declared, ed, an unholy thing, and hath done feuits.—Christ has planny deceared, sepite to the Spirit of grace ?" This though you may be doing "many so much as to say that disobedience is sorcery, sin, and resistance to the have need of nothing," yet, "having pitt and doing despite to the same, left your first love," not abiding in Spirit and doing despite to the same, left your first love," not abiding in and consequently characterizes not the hope, unless you heed the admonition "remember therefore, from whence thou art fallen, and repeut, and do the first works." Furthermore, "Even so, every good tree bringeth forth good fruit: but a corrupt tree bringeth forth He imagined himself far above evil fruit." What can you say to this? Lazarus and in favor with God; but it Is it all well with you, when Christ has was all a delusion: he found his lot declared, "Every tree that bringeth was an a definition.

Wherein is no water."

not forth good fruit is hewn down, and the did not with Lazarus accept the cast into the firc." Your condition blood of the covenant of Christ in the may compare to the following, "Betime of grace. But now, when he saw hold, these three years I come seeking

time of grace. Was too late. The rich man failed to secure his salvation, having clothed himself in purple and fine linen and fared sumptiously every day.

Illed longer, and if you bear fruit, well. Illed with the being forth fruit?

"We are journeying unto the place of which the Lord said, I will give it you: come thou with us." Num. 10: 29.

Dear readers of the Herald, once more I call upon you to give a hearty invitation to all those of you, who have not yet joined us who are upon our journey to the Heavenly Canaan. My heart's desire is, that you should come and go with us, as Moses, the servant of the most high God, said to his

a sacrince sin has occasioned by which deep sympathy let me ask, do you not than six numered thousand soust; and the whole earth has become a place of skulls; and see how the strength of single sympathy is the law, has baptized our sin, that is, the law, has baptized or Redeemer in a flood of blood unto the number of the single sympathy is the law, has baptized or Redeemer in a flood of blood unto the number of the single sympathy is the single sympathy is the single sympathy is the sympathy is the single sympathy is the sympathy is the

cause to pray with Christ, as in the death, and view yourself as the thief on the cross, baptized with Christ into the capuckly, and will remove thy candle the capuckly, and will remove the capuckly, and will remove the capuckly, and will remove the capuckly and will remove the capuckly, and will remove the capuckly and will remove the capuckly, and will remove th The him, and receive the promise chasten: be zealous therefore, and repetition of the property of the property

you to beed the faithful admonition of Mary to the servants at the marriage-feast, that they should do as Jesus mould bid them. And Jesus himself almonished his disciples after bis result of the friend, are you now bearing good freat, then are the marriage than the marriage that they should be start by the server all things whatseever I have commanded you." And though we be conscious of having done all those things whatseever I have commanded us and accordingly may appear before God with the garment of his rightconsness, we can even then but barely be saved and accepted by him. Where then shall he appear that is carless and individually the shall he appear that is carless and individually the shall he appear that is carless and individually the shall he appear that is carless and individually the shall he appear that is carless and individually the shall he appear that is carled his dose he say? "Every branch in what does he say? "Every branch in the hands of the living God." "If et that despised Moses' law, died without mercy under two or three witnesses: of flow much sort printing that the despised Moses' law, died without mercy ander two or three witnesses: of flow much sort painshment, suppose ye, shall he be thought worthy, who habt trodden under foot the Son of God, and hatb counted the blood of the covenant, wherewith he was anched. transfiguration. Thus we bave the acites, by the Lord, from their natural bondage, and their journeyings to the bondage, and their journeyings to the natural land of promise, all of which things are to pass away. We will, therefore, consider our text in its spiritual application.

The whole human family has been

The whole human family has been brought iuto a state of spiritual bondage under sin and transgression by the wicked prince of darkness, the devil. who appeared unto our first parents in brother in-law Hobab when he met the garden of Eden, in the shape of a him, inviting him to come and go with them. We will first notice where Moses was and what he was doing, then he gave his friend his hearts. They, sad truth as it is, like the people when he gave his friend his hearts. Moses was and what he was tong; when he gave his friend this bearty invitation.

The children of Israel had been held in bondage in Egypt, as the Lord had forteidd to Abraham, saying, "Know of a surety that thy seed shall be a stranger in a land that is not what a stranger in a land that is not what a stranger in a land that is not what is not land that is not land t man failed to secure his salvation, having clothed himself in purple and fine little longer, and if you bear fruit, well, line and fared sumptuously every day. The Seriptures do not accesse him of being gluttonous, a drunkard, an adulterer, a liar, &c.; but he was a son of Abraham, and had Moses and the prophetes and Lazarus besides.

Dear reader, I pary you in Christ's stead, be reconciled to God.—2 Cor. The control of the control of Abraham, and had Moses and the prophetes and Lazarus besides.

Dear reader, I pary you in Christ's stead, be reconciled to God.—2 Cor. When the control of the control

even so Christ is now levingly calling, not only one or a part, but the whole human family. He died for all, and therefore, as the apostle John says, "he is the propitation for our sins: and not for ours only, but also for the sins of the whole world." It is he who now says, "Ceme unto me, all yo that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am upon you, and learn of me: for 1 am mack and lowly in heart; and yo shall find rest unto your souls. For my yoke is easy and my burden is light." Here it is signified that before our redemption we are under a heavy yoke; but he is willing to remove the heavy burden, and is offering us a yoke which is oney to bear If we now refuse to is easy to bear. If we now refuse to accept it, we can never enter into the kingdom of Heaven, any more than the rebellions Israelites could enter in-to the promised land. Know, therefore, all of you, that our entrance into everlasting rest depends also on con-ditions. "Except ye repent, ye shall all likewise perish;" and again, "Isa unto you. That except your righteons-ness shall exceed the righteousness of the scribes and Pharisecs, ye shall in no case enter into the kingdom of Heaven." Come, therefore, dear friends, at once; and say not, "I will not ga." You must become willing to not go." You must become willing to forsake lands and kindred to follow Christ, or he can not save you. He says, "Whosoever he bo of you that forsaketh not all that he hath, he cannot be my disciple."

Moses did not drive the Israclites Moses dut not drive the Israelites out of Egypt but kindly led them. Even so Christ will not drive you, nor compel you to follow him; but he kindly invites you to the fountain of living waters, which you have forsaken. The Lord is calling from Heaven, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." It is a free invitation, a free gift, and a free salvation. There on can partake of the water of life reely. Will you, then, not come and you can partake of:the water of life freely. Willyou then, not come and follow him who has saved us and call-ed us with a holy calling? I pray you, therefore, in Christ's stead, to come while the Lord of Heaven is calling you, while Christ and his word, his apostles, and all the true ministers of the gospel are calling and warning yon. I also, as a weak instrument on the hands of God and cordial friend to yon all, am calling on yon to come and go with us; and "it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee;" the Lord bath spoken goed concerning Yea, it is written, "Eye hath Israel. Yea, it is written, "Eye hath not seen, nor ear hoard, neither have entered into the heart of man, the things which God hath prepared for

things which God hath prepared for them that love him:

We are commanded by the Lord to call you, to tell you that all things are ready, and to bid you come; for it is your Father's good pleasure to give you the kingdom. If you will come and follow him, serve and obey him in truth and sincerity till death, you shall be crowned with the crown of ever-lasting life. But if you will not come, we are also commanded to tell you what will shortly and certainly be your fearful doom; namely, that the Lord fearful doom; namely, that the Lord Josus, who redeemed you and died that you might live, "shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his pow-er." Then there will be a final separation: as the Lord separated the Israelshepherd divideth his sheep from the goats," so the Lord will separate the righteons from the wicked. Then will

he say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" but to those on his left hand; "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Then you who have refused the Savior must go for over from the presence of the Lord and from all your dear friends who have obeyed the call dear rights who have obeyed in each to follow Christ and to serve him. You must go into that "lake which burneth with fire and brimstone," where the "worm dieth not and the fire is not quenched." "There shall be weeping quenched." "There shall be weeping and guashing of teeth, when yo shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of thrust out." and an the prophets, in the kingdom of God, and you yourselves thrust out," because, you would not come and ac-cept the invitation.

Therefore, I do again beseech you, as it were on my bended knees, that you would hearken to: your Redeemer and turn, that you may live. I entreat you that have lived in ignorance, care-lessness, and presumption to this day; you that are drowned in the cares of the world, thoughtless, of God and eternal glory; and that are enslaved to your neshly desires of ments, drinks, sports, and lusts; and all you that know not the necessity of holiness, that never were acquainted with the sanctifying work of the Holy Ghost on sanctitying work of the Holy Ghost on your souls, that never ombraced your blessed Redeemer by a lively faith and a grateful, thankful sense of his love, and that have never felt that Ged and

and that have never felt that eyeu and Heaven are of greater value and de-serve a heartier love than your earthly prosperity and the things below. If carnestly beseech you, not only for my sake, but for the Lord's sake and fer sake, but for the Lord's sake and fer your souls' sake, that you go not one day longer in your present course; but that you look about you, and cry to God for converting grace, that you may become new creatures and escape the plagnes that are just before you. the plagned that are just before you. If you ever do any thing which I may request, let it be this, that you turn from your evil ways and live. Thought you deny, me any other flavor that I may ever ask of you, yet grant me this favor, that you permit me to prevail on you to turn to God; but deay me this, I care not for any thing else you can do for me. If you will ever do any thing which the Lord, who made you, and died that you may live requests of you, refuse not to give him your heart. If you deny him this, he will not accopt any thing else that you will not accopt any thing else that you will not accopt any thing else that you will not accept any thing else that you can do. It you will have him ever to tions, or to speak peace to you in the hour of death and in the day of judg-ment, or to comfort you in any of you extremities, deny him not now in the day of your prosperity. Believe it, my friends, death and judgment, Heaven and hell will be other matters when you come near them, than they seem to carnal eyes afar off. A messseem to carinal eyes afar off. A message, such as I now bring you, you will
then hear with more awakened, more
regardful bearts. I hope I have now
done my part, have east the seed at
God's command; but God only can
give the increase. I can do no more than bring the message: I camot make it effective in your hearts: I can not do your part to receive it into your heart and consider it, nor can I do Ged's part to open your hearts to receive it : I cannot open to your sight Heaven or belin or give you new and tender hearts. If I could do anything more for your conversion, I hope I should freely do it.

Father of spirits, then hast sworn thou delightest not in the death of the wicked, but rather that they turn and live: deny not thy blessing to these persua-sions and directions; and suffer not

* Baxter.

thine enemies to triumph in thy sight, and the great deceiver of souls to pre-vail against thy Son, thy Spirit, and thy word. Oh, pity peor, unconverted sinners that have no hearts to pity or help themselves. Command the blind to see, the deaf to hear, and the dead to live, and let not sin and death be able to resist thee. Awaken the secure; resolve the unresolved; confirm the wavering: let the eyes of sinners that read these lines be next employed in weeping over their sins: bring them to themselves, and to thy Son, before their sins have brought them to perthair sins have brought them to per-dition. If thou say but the word, these poor endeavors shall prosper to the winning of many a soul to their ever-lasting joy and thine everlasting glory.

GEORGE BRENNEMAN. Delphos, Ohio.

The Two Ways.

The gospel sets before us life and death. Truth in Jesus is the way of life; rejection of him is the way of death. Hence St. John says, "He that hath the Son hath life; and he that hath not the Son of God hath no life."

Our Saviour also declares, in lan am the way, and the truth, and the life; no man cometh unto the Father but by me."

All those who receive the Lord Jesus

All those who receive the Lord Jesus Christ by a true and living faith are in the way of life. They enter by that new and living way which he hath consecrated for us; and persevering in that, way, they shall reach at length the heavenly Ziou, and have right to enter by the gates into the city.

This way of life our blessed Lord epresents as difficult to fallementure. "Strait is the gate, and narrow is the way which leadeth unto life, and fow there be that find it." This difficulty arises, not from the road itself but from the nature of those who walk in it.
The entrance is truly difficult to the

awakened sinner, owing to the abound-ing cyils of his heart. Grace, however, ables him to overcome these work ings of corruption, and to pass, by deep repentance and humble faith, through the strait gate. This is a blessed step

the strait gate. This is a blessed step towards eternal felicity. But when in the way he finds it nar-raw; for his own desires being sadly mixed with eyil, often wander boyond the limits of the way in which he is to walk. This grieves the Holy Spirit, wounds the conscience, and causes that warfare with sinful inclinations which constitutes no small part of the fight of

The believer strives to bring every The believer, strives to bring every thought into ontivity to the obedience of Christ. But still when he would do good evil is present with him, and often he is compelled to cry out, "O wretched man that I am, who shall deliver me?". Yet, this painful conscioushver me?" Yet, this painful conscious-ness of evil is mercifully overruled for good, leading him to the Strong for strength—to the Saviour for salvation. He now learns by experience the evils of unbelief and mistrust. He is much in prayer for the guidance and help of the Holy Spirit; by whose influence and direction he is cuabled to look unto Jesus under every trial, and to wall before him in love and child-like obe-

Thus, to the humble pilorim strength Thus, to the humble pilgrim strength is imparted; realizing views of the faithfulness of Jesus are given; and he is made to rise superior to every discouragement, and to walk with increasing alacrity and joy along the path which leadeth unto life eternal. How awful is the condition of those who, entering through the "wide gate" into the "Broad way," pursue the

who, entering through the "wide gate" into the "broad way," pursue the course of their sinful desires, till having filled up the measure of their iniquity,

they come, as vessels fitted for de-struction by their own wilful transgres-siens, into the place of everlasting tor-

What a painful consideration, that respecting the horrow way, "few there be that find it;" while of the "wido gate," our Lord hath said, "many there he that for in therew." gate,

e that go in thereat."

We are dying creatures walking on We are dying creatures walking on the verge of eternity. Each day brings us nearer to an eternal shode of napid ness or misery. Two roads lie through the wilderness of this world. Through at its beginning, is pleasant to casal nature, being strewed with forbidden pleasares and simil gratifications; but growing darker, and more crooked and thorny as it advances, it ends shruntly in everlasting death. The other, difficult at the first requires naws source. m evertasting death. The other, diffi-cult at the first, requires many sacri-fices and much self-denial; but grad-ually increasing in light and beauty, it terminates in the blissful regions of

immortal glory.
Reader, in which of these roads are you now walking ?-S. S. Times,

> From the American Me Life's Journey.

Did you ever go a journey? "Oh yes, often," Did you make any preparation for it? "Of course; one eanparation for it." Of course; one can-not travel without thought, nor with-out preparation." True; but have you thought of your present journey, and made preparation for it? You are on the journey of life; you are going to the eternal world, and will soon reach the end of it; have you thought what it is to be? That world is different from this; and it is only here that you

when you enter that strango world, you will need a friend, one who knows you will need a friend, one who knows that world, one who will welcome you there, and with whom you can abide forever. Such a friend there is. "He offers himself to you, and now is the time to secure his friendship. This friend is Jesus Christ. He loved you, and gave himself for you. He died to redeem you. He can take away your isins: he can gridle you safely through and gave redcem you. He can take away your sins; he can gnide you safely through the journey of life, sust in you in all its trials, and, when death comes, he will welcome you, if you trust in him, and the provision of cternal rest. Will will welcome you, it you trust in min, to the mansions of eternal rest. Will you secure his friendship, and be at peace with God? Your journey will soon end. Flee to Jesus that it may end in peace.

W. J. M.

- In private we must watch our thoughts; in the family, our temper; in company our tongues.

Scripture Enigma.

Whe from his youth the hely Scriptures

learned? Who messengers to great Elijah sent? Who the authority of Moses spurned? Who in a famine from his country went? What prosperous man was by a little pained? And who revealed the vengeance that he

Whese wife prayed for a boon at last obtained? What weman arged and led a warrior band? Who knew a loving mother's bittorest wee ? Who long the perseented prophets fed? Where did our blessed Saviour fasting go? Who should submit to be by wisdom led? Who did the spirit of Elijah gain? Whose crucky filled many an infant tomb? By whom was Israel's tyrant ruler slain? Whe in his longed-for garden heard his doom? Who named her baby in her dying pain?

By these initials may we find A precept, which forbids us seek enr, with a too curious mind, The words which others chance to speak, Duty of Those who have Leisure.

Persons that are free from the ne oessity of labor are to consider them-

nere vide

aeri-rad-uty, as of

As no one is to live in his employ As no one is to live in his employ-ment according to his own humor, or for such ends as please his own famey, but is to do all his business in such a manner, as to make it a service to God; so those who have no particular employment, are so far from being left at greater liberty to live to themselves, to pursue their own humors, and spend to pursue their own numors, and spend their time and fortune as they please, that they are under greater obligations of living wholly to God in all their actions. They are those, of whom much will be required, because much is given and them.

A slave can only live unto God in one particular way; that is, by religious patience and submission in his gious patience and stubilistic in his state of slavery. But all ways of holy living, all instances, and all kinds of virtue, lie open to those who are masters of themselves, their time and their

You are no laborer, or tradesman: you are neither merchant nor soldier; consider yourself, therefore, as placed in a state in some degree like that of good angels, who are sent into the good angels, who are sent into the world as ministering spirits, for the general good of mankind, to assist, protect, and minister for them who shall be heirs of salvation. For the more you are free from the common necessities of men, the more you are imitate the higher perfections of

Had you been obliged by the neces-sities of life, to wash clothes for your maintenance, or to wait upon some oue, that demanded all your labor, it would then be your duty to serve and glorify God, by such lumility, obedi-ence, and faithfulness, as might adorn that state of life. It would then be recommended to your care, to improve that one talent to its greatest height That when the time came that markind were to be rewarded for their labors by the great Judge, you might be received with a "well done good and faithful servant, enter thou into the joy of the Lord.

But as God has given you five ta lents, as he has placed you above the necessities of life, he has left you in the happy liberty of choosing the most exalted ways of virtue. As he has en-riched you with many gifts of fortune, and left you nothing to do, but to make the best use of variety of blessings; to make the most of a short life, to study your own perfection, the honor of God and the good of your neighbor; so it is now your duty to initiate the greatest servants of God, to inquire how the most eminent saints have lived, to study all the arts and methods of perfection, and to set no bounds to your love and gratitude to the bounti-ful Author of so many blessings. It is now your duty to turn your five talents into five more, and to consider how your time, leisure, health, and fortune, your time, lessure, nearly, and fortune, may be made so many happy means of purifying your soul, improving your fellow creatures, and of carrying you to the greatest heights of eternal glory.

Let your own soul be the object of your daily care and attendance. Be sorry for its impurities, spots and im-perfections, and study all the holy arts of restoring it to its natural and primi-tive purity. Delight in its service, and beg of God to adorn it with every grace and perfection. Nourish it with good works, give it peace in solitude, get it strength in prayer, make it wise with reading, enlighten it by meditation, make it tender with love, sweeten it with humility, humble it with pati-ence, culiven it with psalms and hymns, and comfort it with frequent

imitate those guardian angels, who, though they attend to the lowest human affairs, yet "always behold the face of our Father which is in heaven."

This is your profession. For as a as God is one God, so sure it is, that he has but one command to all mankind, whether they be bond or free rich or poor; and that is, to act up the excellency of that nature which he has given to them; to live by reason, to walk in the light of religion, to use every thing as wisdom directs, and dedieate every condition of life to his

The reason why we are to do any thing as unto God, and with regard to our duty, and relation to him, is the same reason, why we are to do every thing as unto God, and with regard to our duty, and relation to him. That, which is a reason for our being wise and holy in the discharge of all our business, is the same reason for our being wise and holy in the use of all our money. As we have always the same nature, and are every where the servants of the same God, as every place is equally full of his presonce, and every thing is equally his gift, so we must always aet according to the reason of our nature; we must live in every place, as in his presence; we must use every thing, as that which belongs to

God.

Either this piety is to go through every way of life, and to extend to the mas of every thing, or it is to go through no part of life. If we might forget ourselves, or forget God, and my time, or in any place, it would be useful to do the same at over time. lawful to do the same, at every time, and every place,

If therefore, some people fancy that they must be grave at church, but may be silly at home; that they must may be silly at home; that they must live by rule on Smiday, but may spend other days by chance; that they must have some times of prayer, but may waste the rest of their time as they please; that they must give some money in charity, but may spend the rest as they have a mind; such people have not on good sometiment to recover have not enough considered the nature of religion. For he that, upon principles of reason, can tell why it is good to be wise and heavenly minded at church, be wise and heavenly minded at church, can tell that it is always desirable, to have the same tempers in all other places. He that truly knows, why he should spend any time well, knows that it is never allowable to throw any time away. He that rightly understands the reasonableness and everliness of charity, will know that it can never be eversable to waste any money in pride and pully or morally should be a properly or the properly of the properly of the pro-tor of the properly of the properly of the or always and as in the alwine pro-

If any one come snow, that we never not always act as in the divine pre-sence, that we need not consider and use everything, as the gift of God, that we need not always live by reasou, and make religion the rule of all our actions, the same arguments would show, that we need never act as in the sence of God, nor make religion and reason the measure of any of our

If therefore we are to live unto God If therefore we are to live into God at any time, or in any place, we are to live unto him at all times, and all places. If we are to use any thing as the gift of God, we are to use every thing as his gift. If we are to do any thing by strict rules of reason and plety, we ought to do every thing in the same names. Because reason. the same manner. Because reasen, and wisdom, and picty, are as much the best things at all times, and in all Because reason, places, as they are at any time, or in

able of initating the divine nature; then it must be our glory and happi-ness, to improve our reason and wis-

power. They therefore, who confine religion to times and places, and some little rules of retirement, who think that it is being too strict and rigid to introduce religion into common life, and make it give laws to all their actake, but they mistake the whole na-ture of religion. For surely they mistake the whole nature of religion, who take the whole nature of religion, who can think any part of their life is made more easy, for being free from it. They may well he said to mistake the whole nature of wisdom, who do not think it desirable to be always wise. He has not learned the nature of piety, who thinks it too much to be plous in all his actions. He does not sufficient-ly understand what reason is, who does not carnestly desire to live in every thing according to it

If we had a religion that consisted in absurd superstitions, that had no regard to the perfection of our nature, people might well be glad to have some part of their life excused from it. But as the religion of the gospel is only the refinement and exaltation of our best faculties, as it only requires a life of the highest reason, as it only requires us to use this world as in reason it ought to be used, to live in such tempers as are the glory of intelligent beings, to walk in such wisdom as exalts our nature, and to practice such piety, as will raise us to God; who can think it grievous, to live always in the spirit of such religion, to have every part of his life fell of it, but he that would think it much more grievous, to be as

the angels of God in heaven?

It is an immutable law of God, that all rational beings should act reasonably; not at this time, or in that place, or in the use of some particular thing, but it all times, in all places, and in the use of all things. This is a law that is as unchangeable as God, and can no more cease to be, than God can case to be a God of wisdom and orders. When therefore any being that is endued with reason does an threasonable thing at any time, or in any place, or in the use of any thing, it sins against the great law of its nature, and against God the author of that nature They therefore, who plead for includ gences and vanities for any faclish world, or for the misuse of our time or money, plend for a rebellion against our nature, and a rebellion against

When therefore you are guilty of any folly or extravagance, or indulge any valu temper, do not consider it as a small matter, because it may seem so, if compared to some other sins; but consider it as it is, acting contrary to your nature, and then you will see that there is nothing small that is increasing able. Because all unreasonable ways are contrary to the nature of all rationall beings, whether men or angels, Neither of which can be any longer agreeable to God, than so tar as they act according to the reason and excel

act according to the reason and excel-lence of their nature.

The infimities of lumuan life make such food and raiment necessary for us, as angels do not want; but then it is no more allowable for us to turn these necessities into follow, and in-ludge ourselves in the luxury of tood, or the vanities of dress, than it is allowable for angels to act below the dignity of their proper state. For a reasonable life, and a wise use of our proper condition, is as much the duty of all men, as it is the duty of all angels places, as they are at any time, or in any place.

If it is our glory and happiness to have a rational nature, that is cadued bayes are not, have a rational nature, that is cadued bayes and the of mitting the divine nature; then it must be our glory and happing most, to improve our resion and wise off of the continual right use of their code of their co here, entired it will psauds and fless to improve our reason made when you can be a constitute of the the resolutions and confort it with frequent, donn, to act up to the excellence of our several tabents and faculties. So that reflections upon future glory. Keep it rational nature, and to unitate God if our me most success, yet they in the presence of God, and teach it to all our actions, to the utmost of our may know for what codes and by what

rules men are to live and act, by considering the state and perfection of angels. Our blessed Savior has plainly turned our thoughts this way, by makour prayers, "Thy will be done on earth as it is in heaven." A plain proof that the obedience of men, is to imitate the obedience of angels, and that ratio-God, as rational beings in heaven live unto him.

When therefore you would represent to your mind, how Christians ought to live unto God, and in what degrees of wisdom and holiness they ought to use the things of this life; you must not look at the world, but you must look up to God and the society of angels, and think what wisdom and holiness is fit to prepare you for such a state of glory; you must look to all the high-est precepts of the gospel; you must examine yourself by the spirit of Christ; you must think how the wisest men in the world have lived; you must think how departed souls would live, if they were again to act the short part of human life; you must think what degrees of wisdom and holiness you will wish for, when you are leaving the

Now this is not over-straining the matter, or proposing to ourselves any needless perfection. It is but bravely complying with the apostle's advice, where he says, "Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." For no one can come near the doctrine of this passage, but he that proposes to himself to do every thing in this life as a servant of God, to live by reason in every thing that he does, and to make the wisdom and holiness of the gospel, the rule and measure of his desiring and using every gift of God.— Wm. Law.

Thy Blood was shed for me.

God of my salvation, hear, And help me to believe: Simply do I new draw near, Thy blessing to receive; Full of guilt, alas! I am, But to thy wounds for refuge flee; Friend of sinners, spotless Lamb, Thy blood was stied for me.

Standing now as newly slain. Palm of all my grief and pain, Thy blood is always nigh. Now as yesterday the s Thou art and will for ever be : Friend of sonners, spotless Lamb,

Nothing base I, Lord, to pay, Nor can thy grace procure: Empty send me not away, For I, thou knowest, am poor: Dust and ashes is my name, My all is sin and misery Friend of sinners, spotless Lamb Thy blood was shed for me,

No good work or word, or th tight, Bring I to buy thy grace Pardon Lacrept, unbought, Thy proffer Lembrace Coming as at first Lear c. To take, and not best on Friend of sinners, speciess Lamb, Thy blood was short for me.

Savier, from the was hed side Theorem (1) who are side of the three with Lag space lade,
When Lag space in heart;
Till my place at over Lefarm,
This only shall be all my plea. Friend of sonners, spotless Lamb, Thy blood was shed for me.

Correspondence.

For the Herald of Ponth A Journey

FROM CHICAGO TO COLUMBIANA, OHIO.

the 16th of May, and took the cars on the Pittsburg & Fort Wayne R. R. for 9. It wa family, the former from St. Joseph Co., 34-37 the latter from Elkhart Co., Ind. At about one o'clock on Thursday P. spirit. M., and were kindly received by brethren from the neighborhood.

Conference,

On Friday morning, May the 18th, the brethreu met early at Oberholtzer's Meeting-house, to attend the funeral services of John II. Bixler (see deaths in another part of this paper).

vious appointment conference met. isters, nine of whom were bishops; also several deacous. Among the oldand Several area were Abraham Robrer from Medina Co., Ohio, and Nicholas Johnson from Fayette Co., Person from Fayette Co

ing to elections, or taking any part in again at Oberholtzer's Meeting-house political meetings, political disputes, where Elizabeth Fureman was buried the law, or take any part in any way in nilitary organization, or military decelebrated, and the washing of feet obmonstrations of any kind.

No brother should be allowed to

tions which are now so prevalent spirit manifested by the brotherhood in this neighborhood,

solution at an entire seek to work to gether in love, unity, and harmony, to the upbuilding of Christ's kingdom up-on earth. They should endeavor to are in the grave-yard at Oberholtzer's stand by each other and help each oth. Meeting-house twenty six newly made re in the discharge of their several graves, all of which have been made had the pleasure of being present at received by bantism into the church duties, that they may set a good example to their flocks and preserve the been filled with those who have died Monday the 23rd, I in company with lad visited west of South Bend. The otherhood in unity and peace.

6. It was decided upon as an established rule of the Church that the lished rule of the Church that the lon Monday the 21st w needy without any interest, yea to lend the same.
to the upright in heart, hoping for Arriving

Intimes, where we hold it was considered, we arrived at Columbia, and washed beneficial and recommended, that seven miles to the residence of Bro. Sunday Schools be established and Peter Nissley in Lancaster Co. Here maintained by our own churches, and we remained until the next morning, Martin Good's meeting-house. In the commemorated the Lord's supper at

ganized, the ministers and deacons shall be present to lead them, or if no On Wednesday the 23rd we started

8. It was recommended that evening meetings on account of the disorder Which generally prevails at them, should be avoided, except on special

Columbiana, Ohio. At Warsaw I met tural to affirm, but not to swear an Bros. Peter Lehman and C. Culp and oath from what is said in Matt. 5: tural to affirm, but not to swear an &c.

Lima Bro, J. M. Brenneman joined us.

the brethren and sisters should strive ton Meeting-house, where a meeting At Mansfield we met Bish, Jacob Wisto avoid all vain indulgence in dress had been held by the brethren Bruler and wife. A number of other breth-ren also took the cars at Wooster and deavor to walk humbly, and evince in other points. We reached Columbiana all their doing a meek and humble

11. It was also strictly enjoined up-11. It was asso strictly coloned up-on all ministers that they should adopt no new measures in their churches without first obtaining the consent of without first obtaining the consent of day we attended. The next day we attended meeting at Doyles-

After the funeral, according to pre- entire session. The conclusions were vious appointment conference met, concerned in by all present, and it is There were present twenty five minwill use their endeavors to abide by

son from Fayette Co., Pa.
The principal points disensed and decided mon were as follows;

1. Ministers should be very cautions in their public ministrations that they tacach and preach the word of God in its purity and simplicity.

2. The britters should seek to maintain, in their life and conduct a proper regard to the teachings of the Gospel and not mingle with the world in general contents of the transport of the content of the conten

served. There is in this vicinity a pretty be a member of any secret organiza-tion. large congregation; they have three meeting houses and five ministers. tion.

4. They should also keep themselves They have meeting three sundays out aloof from celebrations, fairs and all of every four. It was truly encourage other vain and unchristian demonstrating to see the carnest and zealous

5. Bishops, ministers, and deacons hould at all times seek to work to

six ner cent interest on money boared, much encouraged by the kindness and Joseph County. In this neighborhood, they may inherit the crown of life

zealous in teaching their children the true perinciples of Christianity and re-crito personally acquainted, but with turned to S. Yoder's, where we spent licion, that they should exhort and in- whose name and writings we as well a while in religions exhortation and brethren and sisters for the love whi struct them in the ways of life and as the readers of the Herald of Truth prayer, On Tuesday II. Yoder brought bolimess; and that the vinight be better have been for some time somewhat us as far as Niles, from which place God reward them and bless my w holiness; and that they might be better preserved from the temptations of the faultier; namely, our aged friend angel friend and we went by railroad to Kulamazoo, a labors among them to his honor and beworkl, and avoid the danger of their brother Shem Zook of Millin County, distance of forty-eight uniles, spending their edification, growth, and the boing misled by other associations [Pa., with whom we had a pleasant the night there. On Wednesday we strengthening of their faith. There

minister or deacon be present, other for Philadelphia, Bro. Nissley accombrediting and see that they are properly conducted.

It was proceeded into the city of the property conducted the conducted the conduction of the property conducted. The property conducted the conduction of the property conduct we stopped to see Fairmount Waterworks and also visited the Blind Asylum, where we witnessed the various branches of manufactures, carried on the inmates of the institution, such 9. It was considered right and serip- as making brooms, brushes, knitting,

On Thursday the 24th we left Philadelphia, came to Bucks Co., and pro-10. It was also recommended that ceeded immediately to Line Lexing-K. Nissley and many other friends, brethren and sisters.

In the afternoon of the same day we The greatest love, unity and harmony of feeling characterized the actions of the brethren throads and largest congregations. stantial stone building, and was on that day, one day less than 100 years old, according to the date on one of the

corner stones.
On Sunday the 27th our appointents were in the forenoon at Perquese and in the afternoon at Gehman's Both these meetings were well attended, inasmuch as the foreuoon was iny and unpleasant.

Bro. Abel Horning, who took us to Bishop Jacob Kulp's where we remain-

ed all night.
On Monday the 28th we attended meeting at the Plain, where a goodly number were in attendance and in the

the afternoon. Attended meeting at Franconia, in the forenoon and in the for in due season we shall reap if w afternoon at Salford.

(To be continued.)

For the Herald of Truth.

A Visit to Indiana and Michigan.

I left heme, on the 17th of April. and, arriving in Elkhart County, Inday May 3d, we had meeting a diana, remained there among the breth-Shaum's Meeting-house, in Elkhai of typhoid fever. The fever is still Bro. Daniel Brenneman and the breth- Lord's supper was also celebrated brother-brood in unity and peace.
6. It was decided upon as an established rate of the Church that the brother-brother should not take more than brethern should not take more than between the death, that should not take more than between the case the peace of the decided points and the peace of the decided points are the same time. On that these who made of II. Yorder's to Samuel Yoder's, have established a covenant with God and the peace of the decided points and the peace of the decided points and the peace of the decided points and the peace of the peace six per cent interest on money loaned, much encouraged by the kindness and Joseph Connty. In this neighborhood, they may interit the crown of life. If for the reason that it is unclustriatian and love which they manifested towards oppressive. It was further recombine, and would take this occasion to examine the loanest port of the same, and would take this occasion to examine the loanest port of the same of the same. There was a good attendance, and an attentive and quiet andimeter I took leave of many brethre needy without any interest, year to lend, the same.

The people in this place seem and sisters, and started on Friday in the same. needy without any interest, yea to lend, the same.

Arriving at Pittsburg, we took the nothing.

The people in this place seem and sisters, and started on Friday: the nothing.

The was considered highly important, that parents should be carnest and the preted privilege and pleasure of meet.

The people in this place seem and sisters, and started on Friday: the average and desire to company with Bro. Christian Shaut to be some prospect that a church may train to Lima, I arrived safe at home to be formed lever, as we shall see by nine o'clock, and found my family and the proposed company with Bro. Christian Shaut to be some prospect that a church may train to Lima, I arrived safe at home to be formed lever, as we shall see by nine o'clock, and found my family and the proposed company with Bro. Christian Shaut the proposed company with Bro. Christian Shaut the proposed company with Bro. Christian Shaut the same. being misled by other associations and schools where they are oftentings and schools where they are oftentings tanglet to despise the faith of their ly on toward our destination.

Michigan, a distance of thirty-eight At four o'clock on Tnesday morning miles, where two flourishing congrega-

in all cases, where such schools are or in the meantime visiting some of the afternoon we went fifteen miles further and sisters in the vicinity. come from Canada. On the following not be present on account of having taken a severe cold. Saturday fore noon we had meeting at Emanue Weaver's, where the Lord's supper in memory of our crueified Redeemer was Peter Reim was ordained to the min istry and Hermann Beudler to the of fice of deacon. May God be with then and prepare them for the duties of their important work, that much good may be wrought through them. In the afternoon we returned to the neigh borhood in which we had held meeting the previous Thursday. Their minister here is Abraham Detweiler, and Mar tin Gnth is deacon. Sunday forenoo we had meeting again in Guth's Meeting-house, and likewise in the after noon, when six persons were received into the church by baptism. Monda the 30th we had meeting at the sam place, when communion of the Lord' Supper was celebrated in memory of the great sufferings of Jesus Christ and Bro. Henry Wismer chosen to the ministerial office. May God strengther him and bless. him and bless him with ability and wisdom to fulfill the duties of his call ing. At the same time a brother wa received into the church, who had for a while fallen away from the faith. enjoyed onrselves greatly with the brethren and sisters in Michigan. May In the evening we went home with God be with them, bless them, and unite them in the bonds of love, the they may all continue steadfastly to

gether in the same mind. The soil here is rich and productive and there is at present a good prospec of an abundant harvest, which in man afternoon we were at Toamenein, other places is not the case. But the where a large and attentive audience children of God can look forward is discussions or conventions. Neither the horning, after which the services should they hold office, swear oaths, use of the day were commenced and the law, or take any part in any way is ome too small. " eth, bearing precions seed shall donb On Tuesday the 29th the weather less come again with rejoicing, bring ras somewhat cloudy and rained in ing his sheaves with him." Therefor "let us not be weary in well-doing

faint not? On Monday evening we held or last meeting in the schoolhouse near Bro. J. Leatherman's with whom w then remained that night. On Tue day we started on our journey hon wards, arriving at South Bend late Brennemau's on Wednesday. Thurs

all well, for which thanks be I feel also heartily thankful to the they have shown toward me, Ma

quit you liko meu, be strong." Saturday afternoon we had meetin

"watch ye, stand fast in the fait

the same place, and I felt greatly encouraged, being convinced that the Lord was with us with the power of his Spirit.

I now conclude with a hearty greet ing of love to all the brethren and sist ers, who may see this.

J. M. BRENNEMAN.

Elida, Ohio.

From Elkhart, Indiana.

Dear Bro. Funk :

I will inform you that, I with the brethren John M. Breuneman, Isaao Kilmer and William Moyer have just returned from a visit to the brethren in Kent Co., Michigau. For a long time it was my desire to visit the brethren there, but not until now was this privilege granted me, and I feel myself constrained by love to say that I feel myself unworthy of the love and kindness manifested towards us by the brethren and friends with whom it was

our privilege to become acquainted.

To the dear brethren and sisters I would say, "Stand fast in the liberty wherewith Christ has made you free." Be kindly affectioned one to another in brotherly love, in honor preferring one another, not slothful in busines fervent in spirit, serving the Lord; re joieing in hope, patient in tribulation uing instant in prayer.'

parting, from those we learned to love as brethren and friends.

"How sweet the hours have passed away, When we have met to sing and pray; How loth I have been to leave the place Where Jesus shows his smiling face."

DANIEL BRENNEMAN,

Letter from Dauphin Co., Pa.

Dear Brother Funk:

I have received the Herald a year and am well pleased with it. borhood very often, as there are not many brethien here, and we have 28 ever fail. No star of hope lighted miles to our meeting house. But we hope and pray God that he may not Trembling sinner, is there no promise

Halifax, Pa.

The Berald of Cruth.

No MAN is born into the world, whose work is not born with him.

There is always work, and tools to comes! We feel that in a life of change

Children's Column.

"Love one Another."

Children, do you love each other? Are you always kind and true? Do you always do to others s you 'd have them do to you? Are you centle to each other ! Are you careful, day by day, Not to give offence by actions, Or by any thing you say?

Little children, love each other. Never give another pain; If your brother speak in anger Answer not in wrath again. Be not selfish to each other-Never mar another's rest : Strive to make each other hanny. And you will yourselves be blest. -Childs Paner

> From the Sunday School Time The Word of God.

BY CATHERINE M. TROWREIDGE

When the worldling sees the child God moved to tears or smiles by the revelations of the Word, how unsub-Our hearts were made to feel sad at stantial appears to him the sense of these emotions. "Give me somethin substantial to awaken my hopes and joys, something I can feel and handle, something that is not a thought, a dream, an idea," is the secret feeling

of his soul.

How blind is the mind's eye which can only look through the eyes of the body. Such an one sees not, feels not that it is he who is pursuing the dreams, the shadows. They are fleeting as the evening glow on the moun-tain tops, but were they firm and enduring as the mountains themselves, which shall witness the passing away of thousands of generations, still would great satisfaction to hear from the they be flecting shadows by the side of that enduring Word, and the humblest how they are getting along. Besides hope built upon it. The mountains we do not have meeting in our neigh-shall depart and the hills be removed.

hope and pray God that he may not cast us off. We are trying to work fout our souls' salvation and hope that we may at last be gathered in a better place, where we shall sit at the right hand of God, and rejoice in him forever. Let us therefore give heed to river of life above. It has not failed the word of truth and not neglect the them. It will not fail them through the word of truth and not neglect the them. It will not rait them through the condition of the condition of

forever.

Alas! how seldom do we cling to the Word until we have proved the uncertainty and frailty of much that we once regarded as a safetiment. we once regarded as satisfying and substantial. By nature we cling to the seen, not the miseen; to the temporal. seen, not the miscen; to the temporal, in the cternal. It has been well said that disappointment is the greatest that disappointment is the greatest blessing God can send a man when The wheat is much injured by the it is rightly met and used. If a man solitation of the world. The wheat is much injured by the frost both in the state of Indiana and Ohio. In Pennsylvania the wheat and oryo generally looks well and promises a good crop. There is also a fair prospect for first through the eastedph portion of the latter state.

We also learn that the grain crops in Virginia look poorly.

We also learn that the grain crops in the state of the st

and vicissitude this is the one firm rock | sold cheap.

on which we may stand, the one sure on which we may stand, the one sure support to which we may cling. It is no longer an idea, an abstraction, but it is, instead, the only enduring thing within our grasp. The soul feeds upon it, lives upon it, rests upon it. Its language is, "Thy testimonies have I taken as an heritage forever, for they are the rejoicing of my heart."

time of the breaking out of the revolu-tionary war, and shows how strong was the faith, and how well our brethnation to abide by the true and peace-ful principles of the Gospel. Let us

Brotherly Love.

Paul in writing to the Hebrew

Let brotherly love continue. Heb. This is the language of the apostle

enteriug into that within the vail, an

that way, and walking therein, we be-come free from sin, and in the end re-ceive everlasting life. Our love may

be placed on various objects. It is said in the word of God, "that if any man

love the world, the love of the Father is not in him." May God preserve us

from cultivating that kind of love, We

may love our worldly friends very ar-

dently, and in return we are loved by them, which is our reward. The ob-

ject of our love being of an earthly

treats the subject of love at large in 1st

Cor., 13th chapter. And in speaking

possible for us to make, he gives us to

understand that all the sacrifices we

Let us notice some of the fruits o

love, when controlled by the Spirit of God. The brother or sister in the

church, when overtaken in a fault by

conforming to the fashions of the world, or whatever the fault may be,

will not dishonor God and his cause

by being stubborn and self-willed, but

to take counsel as we all promise to de

when we are received into the church. O my dear brothers and sisters, let us

so christian parents will try to restore

vill be easily entreated, and willing

we have charity or love.

Paul in writing to the Lebrew brenches that the ren. The language implies that the lebrew brethren had been taught to distressed.

"We dedicate ourselves to the preceived into the family of God. And no servation of human life. As Christ commanded Peter to pay tribute to wonder the apostle would admonish them to continue to love one another, as he had been a persecutor of the Caesar, so shall we always pay our

taxes.
"We are subject to a high authority, Christian churches, and no doubt had noticed the brotherly love of so much as Paul advises, for he becometh not the sword in vain to execute wrath. note among the first Christians, which was sweeter to them than life, and

An Appropriate Address

[The following beautiful and appro-

sent by the society of the Mennonites in Lancaster Co., Pa., to John Penn, Governor of that state, on the 1st of Angust 1775, which was about the

ren were established in their determi-

imitate their example.]
"We do not find "freedom of con-

science" in taking up arms to deprive fellow creatures of their lives.

but to exercise mercy. We confide in the religion of Jesus offspring of that love that moved God Christ; we are poor, but rich in spirit

to send his only begotten son into the world to redeem man from under the -having faith. "We hope and pray that we may curse of a broken law, and to open up not offend. a new and living way. And by loving

"May God govern the hearts of our rulers, that they do those good things which will add to their own and our

happiness.
"The above to be presented to the Assembly, who, in these troublesome times, hath given us good advice." Transmitted by an agent.

> From the Sunday-School Times Lost Sheep.

character, God is not honored, and we are not blessed. The same apostle BY THE AUTHOR OF "YOUR MISSION."

> How many sheep are straying. Lest from the Savior's fold Upon the louely mountains They shiver with the cold. Within the langled thickets. And over rocky ledges Wander the poor, lost sheen

O who will go to find them? Who, for the Savior's sake. Will search with tireless palience Through brier and through brake? Unheeding thirst or hunger Who still, from day to day. Will seek as for a treasure. The sheep that go astray ?

Say, will you seek to find them? From pleasaut bowers of ease. Will you go forth determined To find the pleast of these ?" For still the Savior calls them, And looks across the world, And still he holds wide open The door into his fold.

How sweet 'twould be at evening, If you and I could say, Good Shepherd, we've been seeking The sheep that went astray. Heart-sore and faint with hunger, We heard them making moan, And, lo! we come at nightfall Bearing them safely home. -Ellen M. H. Gates.

Married.

On Thursday the 26th of April, 1866, by Pre. Samuel Coffman, Jacob Wenger to Priscilla Geil, daughter of Pre. John Geil, all of Rockingham Truth can never be bought dear or County, Virginia.

Died.

On the 1st of May, in Rapho Township, Lancaster County, Pa., of con-sumption and bleeding of the lungs sent and suitable discourses delivered by the brethren Nissley, Landes, and Risser from Ps. 37: 37. The deceased was a faithful member of the Mennowas a faithful member of the Menno-nite church for many years, and belov-H. Wisler of Eikhart County, Ind. ed by all the community.

PETER NISSLEY.

On the 11th of April, in Nicholson Township, Fayette County, Pa., Nancy Jane, daughter of Josiah and Barbara Bare, aged 3 years and 3 months. A funeral sermon was delivered by Pre. David Johnson from Luke 20: 36. Though it may seem hard for parents to part with their loved ones, they should not grieve as those that have no hope, since our Savior took little children in his arms, blessed them and said, "Of such is the kingdom of heaven."

> "Methinks I see a thousand charm Spread o'er the lovely face While infants in thy tender arms Receive thy smiling grace.

" 'I take the little lambs', said he. 'And lay them in my breast : Protection they shall find in me In me be ever blest."

"In silent shades you must lie down. Long in your grave to dwell: My friends will then stand weeping round, And bid a long farewell."

S. A. HAYDEN.

On the 1st of May, in Wayne Co., Ohio, of smallpox, Bro. John S. Eshle-nended her all into the hands of the Obio, of smallpox, Bro. John S. Eshlemended her all into the hands of the
man, aged 55 years, 6 months, and 14 Lord, saying, "18 the Lord sees proper
days. He was butied on the 3d! A to do, so it is right." She talked a
ducard sermon was preached by Bro. great deal during her illness to her
Henry Martin in German, and Pre.
Henry Martin in German, and Pre.
in English from Rev. 22: 12. He
stranged only while her friends sung
the stranged only while her friends sung leaves a widow and five children to or read for her in the Bible. She long-mourn his departure. He was a member of to have all her friends present with er of the Mennonite Church for a number of years.

ler, to give them good connsel and advice. She strongly protested against

C. Brennemax.

On the 14th of April, in Wayne Co.,
Ohio, Bro. Christian Ilursh, aged 63
years and 8 days. He was buried on the 18th. He leaves a wife and eight when weltering in blood, she said, Brettren, in English at the house of Truth. She doubtless felt a care and monring, and by Bro. Henry Beery concern for the welfare of all its reading-free felt and the meeting-house. Bro. the beautiful hynn, "Oh, sing the beautiful hynn, "Oh, sin festing a desire to reach that better feeling of her heart and mind. She was Country, and requested me also to pray for him. We hope his sufferings are ended, and that he is now resting from his labors.

J. M. Brenneman.

On the 19th of Maria (Junkin)

On the 18th of May, in Columbiana County, Ohio, of a protracted illness,

J. F. F.

On the 27th of April, in Wooster aged 25 years, 3 months, and 27 days. Her remains were brought home and on the 29th consigned to the grave in the burving-ground at Shaum's Church.

on the 20th consigned to the grave in the burying-ground at Sham's Church.

A phoppopriate remarks were delivered in German and English from Rev, 14:

A 13 by Bro. D. Brandage.

Our sister was affected, some seven graves since, with enlargement of an artery on the head, white gradually in the research of the control of

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from the wrath to come, and not to wait dill it may be forever too late. A works," as also the constancy and fineral sernon was preached by bislops Abraham Rohrer and Isaac Hoffer.

On the 18th of May, in Columbiana same, to the honors and glory of God. Rudolph B. Metsler, North Lima Peter Netzler, Washingtonville Peter Zimmerly, Blufton, ship, Lancaster County, Pa, of consumption and bleeding of the larges—
samption and bleeding of the larges—
which she bore with Christian fortitade—Anna, widow and relicit of Levi Levas, She was buried at OberholtzEby, aged 55 years, 8 months, and 26
days. She was buried on the 4th,
functal sermon was delivered in English by Bro. J. M. Brenneman.

I. P. T.

Many friends and relatives were prelish by Bro. J. M. Brenneman.

I. P. T.

On the leth of May, in Columbiana same, to the bonor, and glory of God.
Joseph Kauts, Lassanter

Same, to the bonor, and glory of God.
Joseph Kauts, Lassanter

Same, to the bonor, and glory of God.
Joseph Kauts, Lassanter

Same, to the bonor, and glory of God.
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Same, to the bonor, and glory of God.
Joseph Kauts, Lassanter

Same, to the bonor, and glory of God.
Joseph Kauts, Lassanter

Jo death of the righteous and let my last

DANIEL BRENNEMAN.

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CHICAGO, JULY 1866.

Vol. 3.-No. 7.

Whole No. 3.1.

CHICAGO, JULY 1866.

Vol. 3.—No. 7.

Long and the street of Curth, bloodered hard, or gold, or poorts, or posterior of the control of Curth, bloodered hard, or gold, or poorts, or posterior of the control of Curth, bloodered hard, or gold, or gold,

deeply rooted in them, that it will be of their hearts."—Luke 1: 51. Yes, thereon.

In a port difficult to induce them to rethe resistent them, which we will now

In a port. nonnee it, than if they had been accustomed from their youth up to a plain and simple mode. Too often is t the case, that, when they have their sea and all that is in them, things visown free will (which is naturally prone | ible and invisible; by whom the "things to evil) from their youth up, on arrivwith the majority, where their corrupt out restraint.

And, now, brethren, I would ask theu have the brethren the whence theu have the brethren the right to decorate their person with all be ashamed."—Is. 45:24. Yea, God manner of needless ostentation, trim-ming, combing, and disfiguring their the world? and such things, alas! are be victorious over them: for if he is often to be seen ou your little sons years of their infancy. Do you not remember what Jesus endured, on whose head our sins have inflicted such great sufferings? How, then, can you still say, after being admonished to abandon such vain customs, but still persisting in them, that you are "clothed with humility?" or that you are "kindly affectioned one to another with brotherly love?" Is not your insubordination to be regarded as a clear proof that pride is still lurking in your hearts? Ohl that every brother and sister would sineerely take to heart Paul's admonition, "Obey them that have the rule over you, and submit yourselves."

Pride is also further plainly manifested in our day by the manner in which the beard is worn by many, and whether the brethren are all entirely cuiltless in this respect or not, they themselves no doubt best know. is in the least anything deserved on account of these plain modes of dress: but I do maintain that a humble heart and fashionable decorations, and that we ought to be able to distinguish at least the humble Christian in general from the proud world by his outward

Therefore, ye watchmen of Zion, let us ever be mindful of our duty in this our important calling, that we warn means he "scattered them abroad from the people in due season. Is it not to be feared that the watchmen are oftentimes in full that this detestable vice has made such havoe in our churches, on account of their too great slothfulness in warning the people? Let us, therefore, "reprove, rebuke, exhort with all long-suffering and doctrine," wherever we see that it is necessary, "whether they will hear or whether they will forbear." Let us "ery aloud and not spare, and lift up our voices like a trumpet, and show the people their transgressions and their sins" those watchmen described in Is 56: 10. I fear that the reason why the watchmen are "dumb" and cannot reprove is still found existing in their own houses, in themselves, and in their families. Oh! that we might not be of those who preach to others and are themselves cast away. "If a man know not how to rule his own house, how shall he take care of the church of God?"—1 Tim. 3: 5. Many perhaps cannot reprove also "for filthy sake," lest their wages be thereby les-

Whosoever will indulge in this vice, cannot escape punishment. For "evabomination to the Lord: though hand anomination to the Dark. Mosphanian join in land, he shall not be unpunjoin in land, he shall not be unpunjoin in land,"—Prov. 18:5. "A man's pride shall bring lin low," and God "hath when the rose up against Mordeeni, the other is shall bring lin low," and God "hath and caused a gillows to be erected to our text.

secondly consider.

God, who "is greater than all; who is the Creator of Heaven and earth, the which are seen were not made of things which do appear;" who stretches out the heavens like a curtain; to whom omnipotent, omnipresent, and omnis-eient, this incomprehensible, great God And, now, preturen, I would asse client, this incomprehensible, great Good plainly and expressly forbidden to adorn their person with plaiting of hair, gold, pearls, and costly array, should all conspire together; for "all will make all the proud, as encinies, finally "his footstool." He will subdue the proud and high-minded, and against them, who can be for them?

God has always resisted the proud

proud Satan he east out of heaven. He resisted our first parents after they had transgressed his command. He im posed on them their punlshment, and placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." When Cain rose up against his brother Abel and slew him, God said to him, "Now art thou cursed from the earth. When thou tillest the ground, it shall not henceforth yield unto thee her strength: a fugitive and vagabond shalt thou be in the earth." This, I think, was a resistance. But when men began multiply on the face of the earth, and would no longer be reproved by Spirit of God, and their wickedness was great in the earth, and every imagnation of the thoughts of their hearts was only evil continually, and God entreat you to examine yourselves in this matter; for God knows your way moon the earth, and the end of way upon the earth, and th hearts. I do not maintain that there their time had come, then did he resist them with a flood and destroy them from off the face of the earth. only were saved that were in the no longer desires these useless, gaudy, And in the course of time, when men again multiplied, and, as it seems through pride desirons of making themselves a name, began to build city, and a tower whose top might reach to heaven, the Lord again resisted them by coming down and con

> and caused them to leave off to build the city. The people of Sodom and Gomorrals doubtless were also a very proud people. whom God resisted by raining and brimstone out of heaven upon them and laving them in ashes.

thence upon the face of all the carth,

plagues, and when he pursued Israel to the Red Sea with a large army God resisted them with the pillar of fire and finally destroyed him with his whole army in the Red Sea.

When Miriam spoke against Moses as though he had arrogated too much and, as it seems, desired to be promot ed herself, God also resisted and pun ished her, and she "became leprous white as snow."—Num. 12.

The Lord withstood also the unch of and mutinous faction of Korah, Da-perhaps harrors and Abirarn, when he caused the earth to open her mouth and swallow them np, so that they and all that appertained to them went down alive

into the pit.—Num. 16.
God resisted proud Goliath by the hand of David.

And what was the fate of Haman

vice, pride, will thus have become so scattered the proud in the imagination hang him thereon, he himself was hung

In a peculiar manner did God resist king Nebuchadnezzar whose mind was hardened in pride. He was driven from men, and was wet with the dew of heaven, and did eat grass as oxen, in the kingdom of men, and giveth it to whomsoever he will.—Dan. 4. His son Rolshazzar God also resisted on account of his pride.—Dan. 5.

God also resisted the haughtiness of

The proud Jews, who would not nave the Jesus to reign over them, and would not believe his words of salvation, could not escape the resisting power of God's almighty hand. Their city of God's almighty hand. Their city of God's almighty hand. Their city real and their temple were destroyed, and multitudes of them perished by the sword, by famine, and by pestileuce, "Whosover shall not receive the king and those that remained were scattered dom of God as a little child, he shall

beginning of the world, resisted the proud, and will continue to resist them blessed Redeemer. Isaiah teaches us proud, and will continue to resist them until he has subdened ordestroyed them. What is it else than pride, that keeps so many thousands of persons from viciliug obedience to the gospel of God? But Godresists them with vari-tions plagnes; as war, famine, pestilence, earthquakes, sicknesses, and punish varies of the conference of the c ments in various ways, too numerous also suffered for us, leaving us an ex-to be recounted here. And "he that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and holy Scriptures, it is clearly seen that

judgment-day, when he shall be re-vealed from heaven "in flaming file taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall fruit of the womb is his reward." Dear be punished with everlasting destruc-tion." When they shall see Abraham, a precious rift they are. Their souls Isaac, and Jacob, and all the prophets sitting in the kingdom of heaven, they will be east out into outer darkness, and are committed to our care, that we where there shall be weeping and should bring them up in the nurture gnashing of teeth. Or, he will say, and admonition of him that died for "Depart from me, ye cursed, into ever-lasting fire, prepared for the devil and his angels." At that day "all the proud yea, and all that do wicketlly, shall be voke not your children to wrath." burn them up, saith the Lord of hosts, worketh not the righteonsuess of God that it shall leave them neither root nor And, moreover, "the imagination of the control of the that it shall cave them heather root nor hard branch."—Matt. 4: 1. The proud will then no longer be able to stand before Gen. 8: 21. Our first duty, then, it God, and will then "say to the mounting and rocks, fa'l on us, and hide us ample; to walk before them in meek King Pharaoh, who must also have from the face of him that sitteth on the face of him that sitten on the wrath of the greatly oppressed the Israelises in Lamb: for the greatly of his wrath is the morning, and his faithfulness over the face of the sitten of the s come, and who shall be able to stand?
Oh, how fearful it will be for all the
proud and highminded to fall into the
hands of almighty Goul All ye proud,
"repent ye therefore, and beconverted,
that your sins may be blotted out."
Not all, I suppose, that may read these
words of admonition will assent to all
I have sail; but I do not in the least.

St. John anys, "If we set when we have." fear that a single person of truly hum-ble heart will become offended, or dis-that we have the petitions that we deone near win occume oncinced, or dis-affected thereby; and though it may be a cause of offence to the proud, yet we know that these were also offended to be followers of Christ, and scarcely at the sayings of the Savior. I am, however, glad that I am not alone, but

aid me in it.

We will, in the next place, consider the other and more agreeable part of our text. (To be continued.)

(To be continued.)

Bring them up in the nurture and ad-

aid me in it.

For the "Herald of Truth An Exhortation to Parents

The following article was published in the February No., in the German lauguage, and by request is now also translated into English.—Ed.

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.—Eph, 6: 4.

Dear friends, I have been a reader God also resisted the haughtness of Herod, because he gave not God the honor, and he was smitten by the honor, and he was smitten by the angel of the Lord and was eaten of from the perusal of its columns together worms.—Acts 12: 23.

It would require too much time and therein, which I have found prowith the comforting letters appeari It would require too much unstances that space to mention all the instances that might be adduced on this point. Of Capernaum Jesus said, "And thou, capernaum, which art exalted unto into consideration, I feel constrained, The proud Jews, who would not have

into all countries and nations.

Thus we see that God has, from the

Here it is plainly to be seen how dear that without remedy."—Prov. 29: 1.

He will resist them also at the great out using all possible diligence to com-

however, glad that 1 am not alone, but that there are many brethren who are that there are many brethren who are for a like mind with me and have through the Herdal of Truth encouraged me to attack this monstrons vice; rents are the children and I hope they will still sustain and when the state of the s what means is the inborn nature of their children to be kept under proper

correction shall drive it far from him." in remnion with the spirits of those we let could not do white has no been remark that the kingdom of God is defined to those who lead lives of dissolutions. Let it be dark, then, a little longer; blended. Then the third the storm a little longer beat around let we seem any, and thrust the poor remark 1:22 and Gal. 5:10. Let it be dark, then, a little longer; blended. Then the truther of the let were marry, and thrust the poor remarks the first man and began are not considered. In vain the for mercy, in vain you must ery. of their children depends on it, and that tion, they that are led by the desires of the flesh shall not inherit the kingdom of

you, the history of the high priest Eli,
who permitted his sons to grow up in them. On occum of their sius he and ple at Jerusalem, and the chief-pricsts them.

Ormille. O.

THE HERALD OF TRUTH.

Discipline is, therefore, indispensable, me, and the waves arise, let even the man out of the assembly.

But how often is it the case that pa-heavens be overcast so that I can see ronts will rather help their children to neither sun nor star, I will neither conceal their dissolute course of life, mnrmur nor complain; for I see the than chastise them with the "rod of light burn clearly that stands on the correction;" and do not so much as shores of eternity, and that invites think of it, that the eternal salvation and guides me there.— Way of Salva-

Dear parents, remember, I entreat The Healing of the Man Born Blind.

his two sons died in one day and all of the Jews disputed with him, on ac-Israel fled before their enemies.—1 count of his divine mission. They be-Sam. 2. From these things also we came so embittered with him, that they may readily infer that it is a command took up stones to throw at him; but which we are to observe, if we expect he escaped from them. Whilst he was winen we are to observe, it we expect he escaped from them. Whilst he was to enter into the kingdom of glory; for passing out of the temple, he saw an if we do not heed this command in reinfortunate man who had been born ference to those that are committed to blind. The poor blind man sat by the our charge, we are not walking in the way-side, and begged alms of the pas our charge, we are not waixing in the way-state, and begged aims of the past love of Christ; and who can tell how sers-by. The disciples asked the Lord:

mear the time is at hand when it will Master, who did sin, this man or his be said, "Give an account of thy stewardship; for thou mayest be no longer sus answered them: Neither had this swasnip; for thou mayest be no tonger; sas answered them: X enther had this steward."

In conclusion I commend myself to the works of God should be made gether with all the readers of the manifest in him. He also seized this Merald to the protecting care of all opportunity to releve an afflicted creations. merate to the proceeding care of a supportantly to reneve an anneved remaining the God, praying that he may give ture, although it was the Sabbath day. unto us all strength through the illulie wet some earth with his spittle, but made clay, and anointed the eyes of will. Written by a friend of the young,
J. K. Yoder.

Wash in the pool of Siloant The blind man went, and returned seeing. Jesus, man went, and returned seeing. Jesus, in thus making him assist in his own cure, had in view this object: He wished to show the people that such his name in vain. Holy and reverend

Dear reaters, can we not sunceculty for ever and ever; capable of an etern and thought that to please them, he ascend into the Hill of the Lord? or learn from this that it is not pleasing alprogression in knowledge; advancing to the Almighty that we decorate and it is decorated by the solution of the sundle of the sunce them, he ascend into the Hill of the Lord? or learn thought that to please them, he ascend into the Hill of the Lord? or learn thought that to please them, he ascend into the Hill of the Lord? or learn the sunce them, he ascend into the Hill of the Lord? or learn the sunce them, he ascend into the Hill of the Lord? or learn the sunce them, he ascend into the Hill of the Lord? or learn this that it is not please them, he ascend into the Hill of the Lord? or learn this that it is and in his please them, he ascend into the Hill of the Lord? or learn the sunce them, he ascend into the Hill of the Lord? or learn the sunce them, he ascend into the Hill of the Lord? or learn the sunce them, he ascend into the Hill of the Lord? or learn the sunce them, he ascend into the Hill of the Lord? or learn the sunce them, he ascend into the Hill of the Lord? or learn the sunce them, he ascend into the Hill of the Lord? or learn the sunce them, he ascend into the Hill of the Lord? or learn the sunce them, he ascend into the Hill of the Lord? or learn the sunce them, he ascend into the Hill of the Lord? or learn the sunce them, he ascend into the Hill of the Lord? or learn the sunce them, he ascend into the Hill of the Lord? or learn the sunce them, he ascend into the Hill of the Lord? Or learn the sunce them, he ascend into the Hill of the Lord? Or learn the sunce them, he ascend into the Hill of the Lord? Or learn the sunce them, he ascend into the Hill of the Lord? Or learn the sunce t all to pass away? Dear friends, take of the light of the sun or the moon, and sent for his parents, and asked them, all to pass away? Dear friends, take of the lightof the sun or the moon, and sent for his parents, and asked them, it, I pary you, into due consideration, where there is no night, we may well it, I provide that a humble soul, a new-based in the passing sould accorations, without feeling and decorations, without feeling that he thereby grieves the holy child progress in true knowledge, comercially and the three parts asswered with the sentence of the world, it is evidently pared with which all that we have splend of the world, it is evidently pared with which all that there and two pared with which all that we have splend or of the world, it is evidently pared with which all that we have splend or of the world, it is evidently pared with which all that we have splend or of the world, it is evidently pared with which all that we have splend or of the world, it is evidently pared with which all that we have splend or of the world, it is evidently pared with which all that there and confess what decorption this is; for youll burn for ever, like poor mortal necessarily pared with which all that there and confess what decorption this is; for youll burn for ever, like poor mortal necessarily pared with which all that there and confess what decorption this is; for youll burn for ever, like poor mortal necessarily pared to the pared with which all that there are confess what decorption this is; for youll burn for ever, like poor mortal necessarily pared to the pared with which all that there are confess what decorption this is; for youll burn for ever, like poor mortal necessarily pared to the parents assert the manufacture. beyond controversy directly at variance namcless trifle; and then all that there and confess what deception this is; for with the teachings of our text. Bring is to be known in the character of our this man is not of God, because he them up in the intrure and admonition Maker and the principles of his moral breaketh the Sabbath. But he at once them up in the nurture and admonition of the Lord, remembering that "that when he he lightly esteemed among men is abomination in the sight of 600."—
Luke 10: 15. Further it is also to be considered that discipline is directly opposed to insubordination, and Solomon says, "Poolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him."

—Prov. 29: 15. Here it is proper to wave of the sacred that discipline is directly on the same of the sacred spirit, and of correction shall drive it far from him."

—Prov. 29: 15. Here it is proper to the sacred spirit of those we have one order than the friendship of the could would be well as the same of the sacred spirit, and of the angels—all that is blessed and part in the goodly fellowship of the apostless that is a summers; but if any nam be a worship-in remion with the spirits of those we he could not do what has not been a few states of the sacred spirits of the sacred spirits and the friendship of the course of the could be when the Sabbath. But he at one declared must be declared into them, saying: Why which is highly esteemed among members and that is to be enjoyed. Herein is a marvelous thing, that ye he hath opened mine eyes. We know, the major that the same of the continued, that God heareth not the angle of the sacred spirits and the friendship of the continued that the Sabbath. But he at one deleared must be declared unto them, saying: Why which is herein is a marvelous thing, that ye he hath opened mine eyes. We know, the continued, that God heareth not herein is a marvelous thing, that ye he hath opened mine eyes. We know, the major the major the continued to the continued the continued and the continued that is the same of the same and t

USEFUL LESSONS.

1. God with his own wise ends in iew, often suffers men to bear great trouble and misery from their earliest childhood; we seldom learn the objects of these sufferings, and can neverfully

comprehend it.
2. We must judge men according to their works, not from their outward circumstances. Our deeds depend upon ourselves, our destinies upon

will bring you in the end to true sal nation

PIOUS THOUGHTS. My soul, for help on God rely, On him alone thy trust revose : My rock and health will strength supply, To hear the shock of all my foes. In him, we people, always trust, In God, the mereiful and just

Romans vi 33 O the depth of the iches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past findout,-Huebner's Biblican Stories.

Beware of Taking the Name of God in Vain.

wished to show the people that such an ct of necessity as this, was not in the same in vain. Holy and reverend a nat of necessity as this, was not in the same in vain. Holy and reverend the variable that the variable of the variable to the variable t

monition of the Lord." From this we are to take into consideration, that, fit their training is committed to us, this must be commenced in their early must be commenced in their early with their training is committed to us, this must be commenced in their early with their training is committed to us, this must be commenced in their early with their training is committed to us, this must be commenced in their early with their training is committed to us, this must be commenced in their early with their training is committed to us, this must be commenced in their early with the side of the sun, there were some who kept the flow words of the sun, there were some who kept the lamb is the light thereof. And the city them which are saved shall to make things into due consideration. When the holy child store the part of this divine command, that it is eyes had been opened, and he told will then what I will be some to the star which are saved shall the sound to the sort and royal the sort of the moon, to shine in it; for the sort of did did lighten it and the his world, it was not sufficiently and the several shall be not into the world, it was no sufficiently and the several shall be in it, therefore brought, the man who bade how many the performance into the world, it was no sufficiently and the several shall be not more divined to the sound the waste of the sun, therefore brought the many who had his expension of cashs and in conversation. Christ teaches an to to swear at all, yet not with the sound to the sound of the Lamb shall be in it, the sound to the sound the sevent shall seve the home of the sound the sevent shall seve the sound the sevent shall seve the sound the sevent shall seve the shall be shall be in it, therefore brought the many who had the same of the Most what the same is that the shall be in it. What and happened, and the told what it and the shall be in it. They then asked him how his fellow man. "And yet

worms.

The Lord soon will come, with a shout from above.

To call home his saints and to bless them with If you're not renew'd in your souls by his

grace, Away you must go with a sorrowful face;

For if you deny Christ, he will deny you, And cast you away with that miserable crew,

The beggar he died and to glory did go: The rich man he died, and, to his sad sur-

A wailing in Hell, there he lifted his eyes!

Seeing Abraham far off in the mansions above And Lazarus in his bosom in raptures of love, He cried, "Father Abra'm, send to my relief, For I am tormented with pain and with grief."

He said, "Son, remember, when you lived so hold.

Dress'd in your fine linen, your purple, and gold, Whilst Lsz'rus was laid at your gate full of

grief,
You had not compassion to give him rolief.

Besides, there's a gulf fix'd betwixt us, you

So those that would pass from hence can't

come to thee: But there you must lie, and lament your sad

state: For now you are sending your cries up to

He cried. "Father Abra'm, I prayyou, provide, Send one from the dead, I've five brethren

beside; They, hearing from me and my wretched stale.

Perhaps will repent now before 'lis too late.'> "They have a rich gospel that speaks far and

They've Moses, the prophets, apostles beside: If they'll not adhere unto them and repent, They will not believe though one from the

For the Herald of Truth A Journey.

[Conclusion to article on page 50.]

Here we met the aged brother and Here we met the aged brother aust and bishop Abrahan Wisner with whom we went home and remained with him all night, and on the follow. Efficiency and the follow Efficiency and the follow Efficiency and the follow Efficiency and the follow Efficiency and the follows the

After meeting we went to Bro Geo. Detwicer's, where we took dinner, and then Bro. John Hunsberry took us to Dea. John B. Tyson's, where we Dohner, from Lebanon, and Samuel Zimmerman from Cumberland, who, in company with Bro. Isaac Smith also from Lebanon Co., were on a journey to visit the churches through this part of the country.

Here we also met the brethren, Pre-Jacob Latshaw, and his son, Dea. J. Latshaw, from Chester Co. After meeting we went to Bro. Jos. Gotwals, where we met a number of brethren ing and prayer.

After parting from the brethren here, after which we went home with Bro Jacob Latshaw and son where we remained all night and the next day attended meeting in the Vincent meeting-house, in Chester Co., both in the orning and the afternoon.

We visited several of the brethren Jacob Funk took us to Bro. Good's where we remained all night and the next day (Saturday), Bro. Good's son took us in his earriage to Pre. Peter Musser, in the vicinity of Bowmausville, Laneaster Co., a distance of 28 miles.

After staying a short time with Bro Musser, he took us to Bish, Jacob Moseman, with whom we staved all

On Sunday the 3d, it rained very heavily during the forenoon; notwith-standing that, we went with Bro. Moseman to the Alleghany Meeting-house, where we had meeting in the forenoon after which we went to Dea. Henry Weaver's. Here we met an aged sister in the Lord, who is now over eighty years of age, and has been blind for about three years. Yet, notwithstanding her great affliction, she feels resigned to the will of God, and bears i patiently, looking forward to the day. when we shall all see with the spirit's eye the things prepared for those who love the Lord, in a world where trial. tribulation, and sorrow can never

In the evening we went home with Bro. John Weaver, and on Monday, we had meeting at the Weberland Meeting-honse, where a large and uttentive audience was present. At noon visited Bro. Tobias Wanner, and in the evening we went home with Pre. Geo. Weaver and stayed with him all night

with Bro. Herr, and staid with Lim all

On Thursday, June the 7th, we had meeting in the forenoon at Strasburgh Meeting-house, and in the afternoon at the Stone Meeting-house. On Friday we were at Millerstown, on Saturday forenoon at Graybill's and in the evening at Monnt Joy. These all very well attended. These meetings were

yet it was filled to overflowing, and yer it was filled to overnowing, and very good order prevailed during the entire service. This is a point which cannot be too highly recommended. We love to see good order at all times and places, and most of all should we us to Dea: John B. Tyson's, where we made a short visit and then wett home made a short visit and then wett home with Bro. Hunsberry and strid with the large transfer and places, and most of all should we with Bro. Hunsberry and strid with exert ourselves to maintain it where thim all night. The next day (May the people of God meet for worship. 31st), we attended meeting in Providence in Montgomery Co., which had been appointed for the brethren, Jacob and the providence of th young people at some places, and which is not only very annoying to both the speaker and those who desire to listen, but shows a disregard for the sacred-ness which we should all feel for the house of the Lord I refer to the habit of going out before the close of meeting. In places where this habit prevails parents and ministers should frequently call the attention of the young to such matters, and every young where we met a number of brethren and sieters from the vicinity, and spent the afternoon very pleasautly and I hope profitably, in conversation, singing and prayer. regard not only for the services of his house, but also for the feelings of all we made a short visit to Bro. Bechtel's, who come there, and under no circumstances should we do anything to disturb any one in their feelings or in their "Let all things be done de-

cently and in order." On Sunday afternoon we attended bantismal services at the house of --Ehrisman, near the above-mentioned in this vicinity and in the evening Pre. meeting-house, who at the great age of I cighty-two years, yet felt a desire to and thus "fulfill all righteousness." He was baptized and received as a

brother into the church.

After this we started with the brethwhere we had an appointment the next

We took the cars again at Lebanon, on the Lebanon Valley R. R., at three o'clock on Monday afternoon, and ar-rived at Harrisburg in due time, where Bro. Samuel Zimmerman met us and ook us to Bro. Geo. Rupp's, where we took supper and then went to Mechanicsburg, in Cumberlaud Co. where we had meeting that evening. We stayed with Bro. Henry R. Hurst all night, and on Tuesday the 12th we had meeting at Slate Hill in the same Co., after which we went home with Bro, Jacob Mumaw, who, the same afternoon, acc impanied us to Chambershurg, in Franklin Co., where we

Graybill's, where we stayed all night, bearen." You are one of those, who was delivered by N. Koenig and John The next day we visited the brething at Grofenthal meeting-bonse, where we sho had the privilege of meeting many brethren and sisters. On Wed-man assters in the vicinity of Richinan was the state of the were at Mellinger's and in the afternoon, Bro, Isaan Hattenbase was very large. Here we met. Bro, Amos Herr, who took us with him to Bro. Benj. E. Graff's, where we dook dinner, after which we wenthome the average of the other was and the office, but on account of the month more abound." Grace came is et out for Henry county and arrived cook dinner, after which we wenthome

'clock, and started on our journey homeward.

We arrived at Pittsburg about noon, and, at a quarter past two we were again on our way. At eight o'clock in the evening we 'arrived at Orrville, where Bro. Brenneman left me to make a short visit with his daughter, who lives near this place, while I proceeded on and reached home at twelve o'clock on Tuesday the 19th of June, and thanks be to God, found my family all

Before closing this article I desire yet to express my heartfelt thauks for the kindness and love manifested to-wards us by the brethren and sisters while on our journey and may the Lord bless and reward them, and keep us all and direct us in all our ways, so that, when our earthly journey is accomplished, we may all meet at the right hand of God, where we shall never part, and where we shall rejoice in his goodness and his mercy forever.

JOHN F. FUNK. Chicato, June 21st. 1866.

Thankful to God that he has nernitted me to reach home (which was on the 21st of June) again in safety and to find all in the enjoyment of the blessings

and all in the enjoyment of the blessings of health, I now give the readers of the Herald an account of my journey.

On the morning of the 16th of May, I took passage on the train at Lima, we went to Pennsylvania, visiting the I might write much; but as Bro. Funk has given a full account of our journey, has given a full account of our journey, of which a part has already appeared in the Herath and the remaining part of the account is also given above, several ministers to Livingston Co. I consider it needless for me Illinois, to visit the brethen and sis to to say much about it. I must, however, say this, that I believe we found brother into the church.

After this we started with the brethren Dobner, Smith and Bachman (who
hal come to take ms), for Lebanou Co.,
where the wear that the started with whom I felt greatly encouraged,
the property of the started with whom I felt greatly encouraged,
the started with t this life. May the Lord be with them Esch, of Pennsylvania. Or and us, and may be bless and richly reward them for the love which they have shown toward me, and for which feel heartily thankful regret it, that I have made this journey of that which has been sown. regret is, that I have made this journey by which I gained an opportunity to become acquainted with many brether, among whom I met several who complained of their own weakness. To those I would say for their counter?

To those I would say for their counter?

I visited the brethren and sisters. On Sanday the 3d, meeting was held at and encouragement, what the Lord Sunday the 3d, necting was neid as said to Paul; namely that his 'strength Bro, D. Fordenwalt's, where Pre, John is made perfect in weakness." The Prophet says, "The Lord giveth power to the faint: and to them that have no might he, increased is trength," Bs. might he, increased is trength," Bs. pecially do I remember a sister in sermons were delivered both in the forenoon and atternoon, and then Bro. bershurg, in Franklin Co, where we possibly 30 I remember a sister in forenoon and afternoon, and then Bro, vicinity, had meeting near Chambers-leave of her, requested that I would have only morning at five o'clock took parent of the cars and returned again to Machigan of the cars and the cars and returned again to Machigan of the cars and returned again to the evening of the cars and returned again to the cars an short time, we went to Bro. Jacob spirit, for their's is the kingdom of ting when a very impressive sermon Graybill's, where we staved all night, heaven." You are one of those, who was delivered by N. Koenier and John

From here we went home with Bro. Christian Musser, who took us to Mift the humble God gives grace, and by fin the next morning, where we again grace we must be saved. Therefore took our seats in the cars at about four be not discouraged, but cling to Jessa in prayer. He will in due time permi the dark cloud to pass away. May he be with you and strengthen you with power from on high. In conclusion I send a hearty greet.

ing to all the brethren and sisters in the Lord. I wish unto you all, as also unto myself, eternal salvation. Re-member me in your prayers. The Lord be with you and us. Amen.

Your well-wisher. J. M. BRENNEMAN. Elita O

For the Herald of Truth A Visit to the Churches in Iowa

A Conference meeting was held or the 20th, 21st, 22d, and 28d of May, farm of Brother and Deacon John Strubhar, five miles north of Danver

There were present at this meeting as I was informed by brethren who made an estimate, about 1,500 person among whom were seventy-four min

On Sunday the 20th, the gospel was preached very impressively by minis On Monday and Tuesday various mat ters were discussed, and on Wednes day the word was again preached with such power that the hearts of the hear ers were almost wholly overwhelmed with emotions, evineing universal satis Ohio, and in company with John F. Frunk went to Columbiana, O. Thence faction, for which we render to God our grateful thanks. The meeting then adjourned, having fixed the day for the next Conference, if the Lore will, on Whitsuntide, 1867, in Loga

ters, and on account of some sions among them there, which are to be brought before our Conference. Or many warm and and trne-hearted be brought before our Conference. On brethren and sisters, who seem to be the 26th I returned home. On the 27th truly concerned for their salvation, and | we had meeting in our meeting house many of the ministers, brethren and sisters returned to their homes, in ful confidence that the Lord will add hi I do not blessing, that there will be also fruit

seph Goldsmith's. He, however, was blems of the broken body and shed not at home, having goue to Johnson blood of our Redeemer Jesus Christ.

But in the beginning of March my God, or that is worshipped; so that he County. On the 10th we went to Nearly all of the brethren and sisters general health began to fail so that I as God sitteth in the temple of God, which is to Brown to State of 10 partook of the same. At 4 o'clock we miles, to Bro. John Sommer. Here I increasing, and received two precious bad an approximent for meaning, and subjects the charge of the Arrivant of the Arrivant of the Received in the Arrivant of the Received

house of Bro, Plank,, where I met with Rapp of Tazewell County, III., and where we remained all night. The operation, moracre to save the sound Bro. J. Goldsmith of Henry County, lows. The church then made a request of us to give our advice in reference to some disagreement that exhapped the control of the control isted among them at that time. We, before. therefore, had meeting on the 13th and 14th also, and by the help of God, we succeeded so far as to bring about, as it appeared, a mutual forbearance with another. I hope, the Lord may

one another. I nope, the Lord may add his blessing.
On the 15th, A., and Ch., and J. Rupp, J. Reber, J. Goldsmith, and I, returned to Washington Co. and had meeting on the 16th at the honse of Bro, J. Sommer, and on the 17th at J. Goldsmith's in Henry County, where a large audience was present. In the evening A., Ch. and J. Rupp, J. Reber and I went to Bro. B. Eicher's in Washington County. On the 18th Bro. Reber took us to Washington, where we took the train to Rock Island, and thence to La Salle. The brethren there taking passage on the Illinois Central Railroad for Hudson, where we arrived in the afternoon at the house of Bro. C. Rapp and found his family all well. David Rupp brought me the same evening to my home, which caused great rejoicing, and for which treatment of a distinguished conlist,

PRE. JOSEPH STUCKEY. Danners, Ill.

> For the Herald of Truth A Short Visit.

the sagrament of the Lord's supper was administered.

On the 11th, Bro. Eicher taking a team, J. Yoder and I went with him to Washington, in Washington Co. on the 11th, Bro. Eicher taking a team, J. Yoder and I went with him to Washington, in Washington Co., where Bro. Yoder took the train to go to Michigun, whilst Brother Eicher brought met OJohnson Co., owa, arriving at the house of Bro. J. Miller in the revening. A teaching the properties of the Lord's Supper. He appears to waker, so that I was compeled much evening. A caerding to amountment. ing at the long of house of Bro. Plank,, where I met with afternoon we returned homeward in turned on the 1st of May to Chicago Pre. Jonathan Yoder and Christian company with Bro. A. Bechtel to his again, with the determination to have Pre. Jonathan Foner and Christian company with Dro. A. Decenter to me again, some sore eye removed by a surgical Rapp of McLean County, Illinois, A. honse, a distance of about 12 miles the sore eye removed by a surgical Rapp of Tazewell County, Ill., and where we remained all night. The operation, in order to save the sound

G. BRENNEMAN.

For the "Herald of Truth," Letter from Brother Jost Bally.

Having given, in the last December number, page 101, of the Isst December number, page 101, of the Iterald, a full account of my recent journey, and, as was also stated, having formed the acquaintance of many brethren and fel-low-laborers in the kingdom of God, whose memory I shall ever hold dear, I have promised many of them to write to them, which, however, I have not as yet done, and shall probably not be able to do so, as I became afflicted during my visit, with a sore eye, which and thence to La Salle. The bream and A. and J. Rupp I et as in Burean, and Ch. Rupp and I went on to La Salle, gradually grew worse, and caused so great sufferings, that I was compelled great sufferings that I was compelled to the week of the compelled to the to place myself under the medical treatment of an oculist

we cannot sufficiently thank God, who who used his utmost skill to save my so kinlly protected us. I also wishly eye. As I know that many of my freuln give my heartfelt thanks to all the brethren and sisters for all the love and sisters for all the love oreutred and sisters are diesers of an all sisters are desirous of ficaring from me, and I hope but all my labor may not be fruitless of good. friends a further account of myself Therefore reaching Chicago as aforesaid, I made my place of abode at Bro. Funk's On the 11th of January my wife and son Henry paying me a visit, my wife remained here with mo a week; and as I had requested the physician several weeks previous to Dear Bro. Fink:—I was requested to visit the small church in Wood Co., enty of the winter and to return in the of June and, or rouching Rockport, to go home with my wife. Intending, Ohio. Accordingly Left home on the spring, I now obtained his permission? The of June and, our roseshing Rockport, to go home without was joined by Bro. P. Hart either the properties of the pr s meeting at one o clock. And call substitute the properties of the substitute of the continue of the continue

fore, to be importunate, I gave up my intention and remained under treat ment with him till the 24th of May and then returned home. My eye is now free from pain, but dead and entirely sightless. My sound eye is still suffi ciently strong to enable me to read very well, though I cannot read long at a time. As to my bodily health it

s improving.

From your friend and brother in the Lord, with the wish and request that you remember me in your prayers be-fore the Lord. A greeting of love and peace to you all. Auren.

JOST BALLY. Roanoke, Ill.

From Ohio.

I left my home on the 22d of June, to visit the brethren in the neighbor hood of Areadia, Hamilton Co., Ind.
I arrived at Bro. Henry Goshon's that night at 12 o'clock, finding all well.
On Saturday I visited some of the
brethren in the neighborhood and
stayed all night with Bro. Christian Kauffinan. On Sunday the 24th we had two meetings; one in the forenoon in the school-honse at Millersburgh and one in the afternoon at Arcadia in a meeting-house, both meetings being attended by large and attentive audiences. May the Lord be with them, lead, and direct them through this life, and finally receive them into his rest.

JOHN M. GREIDER.

Questions & Answers.

"Even him whose coming is after the working of Satan with all power and signs and lying wonders.

A BROTHER.
4. 1 Tim. 3: 10. "And let these also first be proved; then let them use the office of a deacon, being found blumaloge "

Query. What is the proving?

J. T. B.

N. B. Our question and answer column has for some time been neg-lected, and we have a large number of questions in our drawer awaiting our attention. We will attend to them as fast as we can,—(Ed.)

For the Herald of Truth. An Answer

In No. 2, of Vol. 3; an explanation is desired on 1 Cor., 11: 10, "For this cause ought the woman to have power on her head because of the angels."
Wishing to contribute my mite. I will endeavor, according to my limited understanding, to give my views on this

"For this cause." What are we to understand by this phrase? My humble opinion is that it means for the "cause" of subjection and close adherence to the divine inspiration given in the preceding verses of the same chap-ter, and that we, as a sisterhood, for subjection's sake "ought to have power sinjection's sake "ought to have power on our heads," to cover them as is plainly shown by holy inspiration as well as by nature, which is the work of the Creator himself. "Because of the angels." Why?

Because they are in subjection, yield ing obedience to our Heavenly Father How much more, then, ought we poor, sinful mortals humble ourselves in his sight? Having the angels as examples of ohedience, we, who are greatly their inferiors, should be aslauned not to come into subjection. In the above mentioned chapter we read, "Every man praying or prophesying, having his head covered, dishonoreth his head But every woman that prayeth or prophesieth with her head uncovered dis-honoreth her head; for that is even all one as if she were shaven. For if be shorn: but if it be a shame for a woman to be shorn or shaven let hor be covered." "Judge in yourselves: be covered." "Judge in yourselves; is it comely that a woman pray unto God uncovered?" Panl here wishes to impress on the minds of believers the importance of coming before God with reverence and veneration, and inasmuch as man is the image and glory

Zion daily to wear a covering. Sisters dear, ean we not bear a little mocking and laughing, a little trouble and toil for our Savior's sake who hore so much for us? What sore anguish sweat, as it were, great drops of blood for us! Oh! let us bring this near to our hearts and consider what manner of love he has for us! Will this not touch every hardened heart? let us deny ourselves, take up the cross and follow him daily.

"With her head uncovered, sho dis honors her head, an end of such Paul says, "fet her also be shorn," that is, if she will not cover her head as becometh a woman, then let her hair he an all Hertzler, sent by John P. King, less. Sometimes his life had heen decut off; but if this be a shame to a wo- the text is given in Eccl. 9; 4, 5. It spaired of when attacked in this manman, which it indeed was and yet is, should be Eeel. 9: 5, 6. then, as the apostle says, let her wear a covering. "For if the woman be not covered, let her also be shorn." "For if the woman be Now if a woman's hair be her covering, what propriety is there in the language, "Let her also be shorn, if

she be not covered?" cover his head," &c. Hero again it is evidently implied that the woman heen answered sooner. We hope our ought to cover her head. Then again what propriety would there be in admonishing women to place a covering on their heads if they, hy the natural covering of the hair, have it already? If Paul, in speaking of the covering which women should wear, when they pray, &e., had meant the hair, he would have needed only to tell them, He, however, not to wear it short. also gives instructions how the hair should be worn. He says, a man should sometimes it happens that we have not wear his hair long like a woman, but should cut it off in a becoming manner. I would, therefore, entrea every Zion-loving brother that you do not let Satan and his servants cut and make no use of them. We hope thereeomb your hair for you; but wear it as fore our friends will take pains and although you were separated from this world, and as it becomes you, seeing you should conform to the image and glory of God. The same we would say in reference to dress, in reference to hoth brethren and sisters. to noth bremeren and issense.

Probably most of the brethren are in religious views. It was ascertained sake, suffer not yourselves to be caraware that several years ago, a man draware that years ago, a man draware t allow yourselves to drift on the popular current of vice and folly. Forsake the presented himself as a Mennonite fashions of the enemy's invention. Be minister, when among Mennonites, and temperate in all things. Consult modesty, and the Lord will be pleased with your conduct. Let the sisters, then, when coming before God, to entreat Him for his hlessing, or assemble before God of vailed upon the charities of the people and collected a large sum of money plain and modest covering on their heads, "because of the angels." Dear from them. young sisters, let us follow the example his appearance again among the breth-mothers; for I sincerely believe it was practiced in the days of the apostle, when he said, "For after this manner, in the old time, the holy women also in the old time, the holy women also selves; and as it has long been an established and adopted rule in our and deceives the people. primitive church, let us who are in this latter evil day not permit it to fall to the ground. The time of our carthly the brethren that this man is an imthe ground. The time of our castally postor. Let all be on their guard, and therefore, remain as a faithful church consider how unlikely it is that the until the Lord's coming. Let us strive together hand in hand and heartily with renewed energy, daily to separate ourselves from this world and conform country, in soldier's clothes, begging ourselves more and more to the image of Christ and his church, "that he of Christ and his centren, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Therefore the holy and without blemish." Therefore the holy and without blemish. Therefore the holy and without blemish. Therefore the holy and without blemish. lot us conform ourselves as one united Jost Bally, Roanoke, Illinois. body, clothed with love and humility, as we profess to be soldiers of a spiri-tual kingdom under the control and direction of our great Captain Christ Jesus, and as such let us all have the

Your mighty God and King! Honor your head, as Paul has said. When thanks to Him you bring. A YOUNG SISTER.

The Berald of Truth.

Correction

Apology.

Our long absence from home, recently has been the cause of our long delay his death from the effects of the fall. He was buried on Sunday the 24th, "For a man indeed ought not to in attending to a number of letters and friends will bear with us.

Counterfeit Money

There is at present a very large amount of counterfeit, small United States currency, such as twenty-five and fifty cent notes in circulation, and subscriptions for the paper. These of was held by the Preachers and Elders ways send us good money.

traveled through the country and reminister, when among Mennonites, and as a Tunker or Brethren minister when forc this church was nuknown. The statements and misrepresentation pre- they can to spread those doctrines and

The same individual recently made who trusted in God adorned them- poor. He again represented himself

> We take the opportunity to warn Mennonite society should have one of their ministers traveling through the

same order. "A city that is set on a

M. Clemens, of Berlin, came to his end very suddenly, on Friday, June the good and noble actions, but that we 22d, under the following circumstances: He took his dimer at his residence as usual, after which he went to his farm about three miles south of Berlin, Edys often get hold of books containing the lives of bad men, and are about three miles south of Berlin, where he hanled some cord-wood out of a newly cleared field. At three o' clock he was seen putting on a load of where boys have been urged on to wood, and about a quarter of an hour commit orime by reading the lives of later, he was found in the road by his team, a corpse. The borses had stopped on the spot and several pieces of wood had also fallen from the wagon. He had been subject to a certain kind of fit, by which he at times became, in ner, and it is supposed by many that his old complaint came upon him, and caused instant death. Others again think that while sitting upon the load of wood, some pieces slipped from under him, causing him to fall from the wagon in such a manner as to cause

at the Meeting-house at the east end of Berlin, where a large concourse of all truth; for the word of God teaches people were in attendance. The minpresent were Joseph Hagey, was 53 years, 4 months, and 16 days.

Mennonite Conference in Canada

We find the following notice of the Mennonite Conference in the Waterloo Chronicle of May 30th: "The largest conference that ever

of the Mennonite church took place last Friday at the Old Eby Meeting ouse at Berlin. There were members present from Pennsylvania, New York State, Caynga, Markham, "The Twenty," and many other places. The in-terviews hetween these clergymen proved to be of the most harmonious and friendly nature. There were no defections of character, nor dissension in religious views. It was ascertained ences is enjoyed by this organization of Christians. New societies are growamong the Brethren; and hy false preachers are determined to do all views which they believe to be in acthem great success and rosperity, be lieving that the increase of their peculiar sentiments will do much good in preventing war and bloodshed amongst the natious of the carth.

Children's Column.

The Bible our Guide.

If we wish to find the way to heaven e must make a right use of the word women too, very often delight in reading story-books. I have known a boy and so order our ways, that our whole give up his play for a whole afternoon give up his play for a whole afternoon lives may be acceptable in his sight in order to read a new story book that Sudden Death.

Sudden Death.

Signi. And yet some of you think the Bible a dull hook.

From the Waterloo (C. W.) Chronicle of June 27th, we learn that Jacob-the Seriptures for our guidance.

A. N. E.

only too ready to imitate them, W. often read in the newspapers of cases

oclebrated robbers.

If you will only imitate those great and good men whose lives you may thing really worth trying for. Read it constantly and carefully; not forgetting it all as soon as you have read it, but thinking about it, and praying that God will help you to understand it.-

> For the "Herald of Truth." To the Young.

Beloved young friends, grace and peace be with us all. Out of love I write to you, and my prayer is that us that of ourselves we can do nothing.

Solomon says, there is "a time for Daniel Wismer, Moses Erb, and Abram every purpose under heaven: a time Weher. Text, Ju. 5: 25—29. His age to be born and a time to die:" and the apostle says, "It is appointed unto man all must die; hut when, where, or how no one of us can tell. Perhaps before this letter reaches you, my dear young friends, the hand that writes these words may be cold and motionless, and and the voice that can now be so distinetly heard, be silent in death.

Hence how important it is that we should make good use of our time, while we are upon the earth, that we should begin in the days of our youth to serve the Lord, to call upon him while he is near, to seek him may be found: for the day of his wrath will surely come when "all the proud, yea, and all that do wickedly, shall be tubble; and the day that cometh shall burn them up, saith the Lord of hosts; it shall leave them neither root nor branch.

Let us not think within ourselves, that we will attend to the interests of our ouls at some future time; for we have no promise of the future. The wise man says, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Let us therefore not give place to the evil one, or allow him to persuade us to serve him, until our best and most vicerous days are spent; for God loves us, and it is not his will that any should perish but that all should come to repentance that he gave his only begotten Son, should not perish but have everlasting the Father hath bestowed upon us, he gave his son to die for us, while we were yet sinners; "for scarcely for a righteous man will one die. But God commendeth his love towards us, in died for us. If then God so manifested of God. Boys and girls, ah, and men and hunself towards us in love and mercy, in order to read a new story-book that had just been given to him. Yetmany hof you think it quite a task if you have to read a chapter in the Bible; and consider it a very dull and uninteresting book. Why, there are stories in the Bible quite as wonderful as any to he found in story-books. And besides, they are all true! If they were found in any other book, they would be eagerly sought after, and read again and yet some of you think the incompleting the properties of the pro

At Evening Time it shall be Light.

upon our mind with peculiar emphasis,

ens :- though we cannot account for it.

leads us to this pleasing conclusion,

veiled; depths of mercy which the capacity of angels has not fathomed,

wing has not yet soared. Is it imagination merely, to suppose that the felicity of the saints in hiss, may consist

in learning more and more about the

and beginning to learn the love of Christ which passeth knowledge? May

we not then indulge the hope, that the period will come when, taught of that

Spirit which is promised to take of the things of Christ and show them unto

us, we shall discover in this blest vol-

ume ten thousand excellencies to which

HENRY WALTER.

ception of-ten thousand

Moultrie, Ohio.

The day had been dark and gloomy. The clouds hung black and ominous.

Now and then the rain would come, with the blessings of salvation. Here loss of health, loss of wealth, loss of The number Seven is, through the whole of divine revelation, connected lol all at once the sun breaks with many important ideas, institutions and all nature seems to rejoice at the and events, in cases depending on sovchanged aspect, and one is foroibly reminded of this passage of Zechariah ereign authority of the great God. ereign authority of the great cour. This leads us to conclude that it has a meaning and design, the knowledge of which is either lost to the world, or has may be beautifully applied.

The Number Seven

never yet been revealed to man.

it home.

never yet been reveated to man.

It cannot be for nothing that it presents itself so often and in so many forms upon the sacred page; that fod works and sanctified it; that on the that although there is none in grace. And although the control of Again, our moral sky may be cloudworks and sanctured 17, that of the there is none in grace. And although solemn day of atonement under the clouds of adversity and affliction loom law, the blood of the sin-offering was sprinkled before and upon the mercy solve and the how break forth. "Whom seat seven times; that the altar of the Lord loveth he chasteneth."—Our sent seven times; that the altar of burnt-offerings was consecrated by he ing anoined seven times with the holy oil; that the consecration of Aaron to the priesthood consisted of a service of seven days; that the leper was to be sprinkled soven times, and, after a separation of seven days, be admitted to his rank as a citizen; that every seventh year was ordained a year of rest to the land of promise, and that a revolution of seven times seven years brought on the Jubilee or the nuiversal release; that seven priests bearing seven trumpets were commanded to begin the conquest of the land of Canaan, by seven days seven days, seven days, seven days consistent of the Lord way. And a transmet of the Lord shall return was considered to the seven times are consistent of the Lord way. The control of the conditions of the Lord was signified shall be admy. The days of the control of the Lord was the seven trumpets were commanded to begin the conquest of the land of Canaan, by seven days encompassing time shall be swallowed up in the joys the control of the land of Canaan, by seven days encompassing time shall be swallowed up in the joys the seven trumpets were commanded to begin the conquest of the land of Canaan, by seven days encompassing time shall be swallowed up in the joys the service of the swallowed up in the joys the service of the swallowed up in the joys time shall be swallowed up in the joys the control of the swallowed up in the joys the control of the swallowed up in the joys the control of the control of the swallowed up in the joys the control of th Canaan, by seven days encompassing time shall be swallowed up in the joys Jericho, and that upon the seventh circuit and at the seventh blowing of the triumpet the walls of that eity the triumpet the walls of that eity should fall to the ground; that the like the triumpet of the semboyed to precede and announce the removal to precede and announce the removal configuration. The semboy the semboyed the semboyed to precede and announce the removal configuration of the semboyed that the semboyed the semboye nd that upon the seventh of eternity. They have only anticipated

the ark, when David brought it | Crosses borne, losses sustained, du ties performed bring a fulfillment of the But not to multiply instances without end, that the Lamb that John saw in his vision in the midst of the throne, should be represented as having seven horas and seven eyes which are the Spirits of God, sent out into all the ing over the events of the day, feels a earth; that the hook in the right hand calm consciousness of having perform of him who sat on the throne should ed his duty, and a heavenly light floods of him who sat on the throne senone do ms duny, and a neaventy again nooris be sealed with seven seals; that in all these and so many more instances praise to God. And when the night which the careful reader of the Serip- of death steals cn, with the apostle tures need not have pointed out to him, Paul lie cau say, "thave fought a good the Spirit of God should see fit to press [fight, I have finished my course," and he approaches the grave

this number of perfection, as it has been called, both hy Jews and heath-Abouthim, and lies down to pleasant dreams.

To the seeker after Christ this promise will also be literally fulfilled. Although precions mines of knowledge yet un-discovered; endless mystories of wis-the mists will dispel when we take lom, goodness and love, yet to be un- Christ as our all-sufficient Savior, and the "Sun of Rightcousness" will shine forth and nature, even, will wear a

hights of grace to which the Scraphin's brighter aspect.

Wing has not yet soared. Is it imaging the presence of our Savior, giving sweet peace of mind as a bright bow, one limb resting amid the cloudlands of life, and the other melting its hnes great plan of redemption, in tracing its in the dark valley; yea even the valley progress, its history, in reading this of the shadow of death—which he will progress, its history, in reading this of the shadow of death—which he will wonderful book with the veil removed enable us to pass through fearing no from our eyes, and forever learning evil, for his rod and his staff will comfort us. HATTIE.

The Seat on the Throne.

To him that overcometh will I gran 3: 21.

Here that glory culminates, which is we are now blind-ten thousand truths eserved for those who have followed of which we at present have no con beauties Christ in this temptation. This is the which we are now meanable of relishhighest reach,—the fullest growth and flower of their blessedness. Step by step, he has cheered them on with There the promiso is, that, when we counter these in some one of their inopen the door," he will "come in" numerable phases, whether it be the

seemingly drenching everything. But it is that we having thus received him, later the clouds are clearing away, and lot all at once the sun breaks forth, will be led by him through the open will be led by him through the open door of the Father's house, and presented "faultless" before him, and seat-ed with our Lord upon his throne, the flames will not "consume. est with our Lord upon has throne, the flames will not "consume." God What appeal could be made to the believing heart'so strong and tender as say, "Thus far shalt then go, and no this, in which the Saviour stands before us, One with his suffering, One to the think glorified people? What can cleent for them all. "O, sirs," says nerve us to the holy obedience and Thomas Brookes, "there is in a crucistrenuous warfare of the Christian life, living links Christ's own hand clasps and rivets? What, if not the assu ance of that intense sympathy and spiritual communion, which, from the eense till it is perfected in heaven? In this holy ground, the Saviour has opened the deepest and fullest springs of comfort to his people in this waiting time. We can trace in his last earth! words the recurrence and expansion of this thought, like the coming and go ing of a sweeter understrain in a grand

and solemn melody. and soemn metody.

It is, first, a promise of peace,—his own peace. "Peace I leave with your may peace I give unto you." Then it is a promise of Joy,—his own Joy. "That my joy might remain in you," upon the pastures of the wilderness; and that your joy might be full." Then in his dying prayer, his love rises to its spring-tide, and it is a promise of glory,—his own glory. "The glory glory,—his own glory. "The glory which thou gavest me I have given them, that they might be one, even as we are one.

From the throne on which he sits Lord of Glory and King of Saints, his eye commands the checkered track of each, as it winds through the wilder ess, and goes down into the shadow of the valley, and issues bright and straight from death to the gate of heaven, and thence to the throne. He Gees each, in his turn, overcoming Grough grace which he supplies,each emerging victorious to receive the recompense which his grace hath promised. For on that throne he alone sits by right, they by favor. He sits thereon, Head of the spiritual body which is exalted in him,—"first-born among many brethren,"—whom he uplifts to his own honor and blessedness And angels, those elder brethren erection, who never left the Father's house, see this exaltation of the younger, who had fallen, without a murmur. They will rejoice in our joy; and with us, though not like us, adore that love which has closed up all its mystorious

passages in this grand result.

How far off do we stand from the brightness of such hopes! How do shadows and powers of this evil world darken on spirit and chill our praises! How do we "see him as not now, and behold him as not nigh!" What a fains response do we send up to that wondrous prayer that rises within the vail! There "he abideth faithful," and prays that our faith fail not!

"It is a faithful saying: If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him."—2 Tim. li. 11, 12.

Rurita

God's Promise of Support.

"When thou passest through the waters, I will he with thee; and through the rivers, they shall not overflow thee; sweet words of promise'; and now he when thou walkest through the fire sweet words of promise; and now he leads them to his throne, and bids them mount its shiring stairs, and sit there-mount its shiring stairs, and sit there-to-mount its shiring stairs, and sit there-to-shiring stairs, and sit the shiring stairs, and sit the shir

friends, baffled schemes, or hones.

But, blessed thought, these trials "overflow," the fires will not "burn," fied Jesus something proportionable to all the straits, wants, necessities, and trials of his poor people.—Macduf

The Summer Song.

Thou makest, O Lord, the outgoings of the morning and the evening to rewaterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly, thou settlest the furrows thereof; thou makest it soft with showers, thou blessthy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are elothed with flocks: the valleys also are covered over with corn; they shout for joy, they also sing. Ps. 65: 8-13.

The Use of the Tongue.

We should not use our tongues, 1. To rail or brawl against any one. 2. To speak evil of others in their

3. To exaggerate in any of our

statements.
4. To speak harshly to the poor or o the inferior.

5. To swear, lie, or indulge in impure

nguage.

6. To make random and improbable assertions.

7. To speak rashly and violently on any subject.
8. To deceive people by circulating

false reports.

9. To offer up lip-service to the Lord.

10. To take the name of God in vain.
We should use our tongues,
1. To convey useful information to

mankind.

 To speak kindly of every one.
 To he truthful and simple in our statements.

4. To comfort and console the af-5. To eheer the timid and fearful.

6. To defend the innocent and oppressed.

7. To reprove and admonish the wicked

8. To congratulate the success of the

virtuous. 9. To confess our faults one to an-10. To pray and speak to the praise

Married.

On the 21st of June 1866, near Harrisonburgh, Rockingham Co., Virginia, by Pre. Solomon Garber, Rudolph Metzler, of Mahoning Co., Ohio, to Elisabeth Blosser, of Rockingham Co., Virginia.

J. F. F.

longed for the time of her redemption. She was buried at the Doylestown burying-ground, in the presence of a large concourse of relatives and friends. Bro. Gottshalk preached in the English language at the house of the dec'd, and Bro. Isaac Moyer at the Meetinghouse in German,

HENRY WALTER.

On the 23d of January, 1866, near years, 2 months and 23 days. She had built a fire for the purpose of boiling soap, when, in some manner, on the 22d of June, in Walpole of the color her clothes caught, and it being very windy, she was very severely burned who has been blind four years.

K. J. Lauver.

in the 74th year of his age. He was a worthy member of the Mennonite Church, a zealous Christian, and died in the hope of a blissful immortality. A funeral sermon was preached by the brethren Benjamin and Amos Herr from Rev. 21: 6, 7.

On the 2d of June, in Bluffton, Allen Co., Ohio, Noah Steiner, aged 16 years, 10 months, and 2 days. He was buried on Sunday, the 3d. A funeral sermon Oh what a consolation it is in the hour was delivered by the writer from 1 of death, to have in the heart the com-Pet. 1: 24, 25. David Geiger spoke forting assurance, and living in unwaat the grave.

JOHN THUT.

vering hope of entering into the rest prepared for the people of God. Dear readers of the Herald, we too are all traveling to our eternal home, and we On the 13th of June near Buffalo, traveling to our eternal home, and we Eric Co., N. Y., Naucy Ann, widow know not in what hour the last voice of Daniel Kreider, formerly of Lancassman was waske us; for the mouth of God of Daniel Kreider, Name of Comments of the Comment of Comments on Dames Attention, orders of manuals and an area of the state of the control of the cont and 20 days. On the 15th her mortal many contains were deposited in the grave in the presence of a large concourse of frieuds and acquaintances. A funeral sermon was delivered by the writer from John 11: 22 52, "House said unto her, I am the resurrection, and the life the that believeth on me, though he were dead, yet shall he live: and whose soever liveth, and believeth in me, shall never die. Believest thou this pthan the shall he were die. Believest thou this pthan the shall he were die. Believest thou this pthan the shall her shall never die. Believest thou this pthan the shall her shall never die. Believest thou this pthan the shall never die shall never die. Believest thou this pthan the shall never die sh

est prepared for the people of God.

John Lapt.

On the 26th of June in Herson Township, Ellbart Co. Leding Chamber of the Common Township Ellbart

On the 26th of June in Herson Town-ship, Elkhart Co, Indiana, Christian parting, our brethren and sisters, Gingrich, aged 36 years. He was friends and acquaintances, who have baried on the 37th at Yellow Creek baried on the 37th at Yellow Creek died in the Lord. We shall do well, Church. He leaves a widow and sev.; if we will take the advice of the apostic, eral children to mourn his departure, when he says, "Renhember them which Its funeral serrom owas preached by Daniel Brundage, Jacob Wisler, and Martin Haber from Acts 10: 34, 35.

DANIEL BRUNDAGE.

On the 26th of May, in Fairfield Co., forever, "unchangeable and ever the Ohio, Noah Stemen, aged 40 years, 4 same, who said, "the that cometh unto

his back and shoulders, bruising him it freely. horribly and rendering him help-less. Before assistance could reach in this painful situation, the burnng limb roasted one of his arms shouling hmb roasted one of his arms, shoulder, neck, and side of his face to a crisp. His sufferings were extremely great, till Saturday night about cleven clock, when death came to relieve him. He was buried on the 28th at the Old Bethel Church. The funeral sermon was preached by Joseph Hen-dricks from 1 Thes. 4: 13—18. It was a very solemn scene. He was a member of the Tunker Church, and member of the Tunker Church, and appeared to be ready for the great change, which he was so suddenly called to make. Truly in the midst of life we are in death. Then, let us be Cocolamus Creek, in Perry Co., Pa., faithful, and watch, and pray; for in Nancy, wife of Henry Lauver, aged 65 such an hour as we think not the Son of man cometh.

M. W. Shank \$5,00; D. Brenneman 3; James Morrell \$1,00; D. Maria Aker \$1,50; Ellahard Morrell \$1,50; Maria Aker \$1,50; Ellahard Morrell \$1,50; Maria Aker \$1,50; Jahn Thut \$1,00; Valentine Farrey \$1,50; John Phart \$1,00; John Thut \$1,00; Valentine Farrey \$1,50; John Farrey \$1,50; John Farrey \$1,50; John Farrey \$1,50; John Lapp; Rudher \$1,50; John Farrey \$1,50; John Bhenk; John Lapp; Rudher \$1,50; John Farrey \$1,50; John Bhenk; John Lapp; Rudher \$1,50; John Farrey \$1,50; John Bhenk; John Morrell \$1,50; Rudher Jo HENRY B. BRENNEMAN. Bremen, O. in body, he seemed to gain from day who has been blind four years.

K. J. LAUVEE.

K. J ties to God. He frequently pressed on their minds the apostle's admonition, that we have no abiding city here, and that we ought to give the more earnest heed to the word of God, that we may be permitted to inherit the mansions of which the apostle says, "A building of God, a house not made with hands, eternal in the heavens."
We have a firm hope and confidence. that he is now in the perfect enjoy-ment of that which he has so often and Subscrinting Wist

Ampertihitau	\$15	I.	•
Pennsylvania.			
man a second	PAID TO	Νo.	A
Phillp Swarlley, Franconta,	Ger	40	1
Isaac Longacre, Engleville,	#	14	1
Henry K. Wismer, Skippackville		14	- 1
Pre. Abrabam Wismer, "	E & G		:
John Showalter, Phoenixville,	**	14	:
Jecob W. Horst, Terre Hill,	44	42	1
Henry Martin, Weaver's Mill,	Ger	40	
Christian Weaver, "	Eng	16	1
Joseph Frantz, Goodville,	E & G	64	1
Pre. A. B. Shelly, Milford Square,	Gar	15	1
Christian Burkhardt, New Holland	61	16	1
Pre. Tobias Wanner, Bine Ball	4	ů.	1
Abraham Weaver, "	15	+1	1
Joseph P. Herr, Willow Street,	E&G	12	1
B. E. Greff, Enterprise,	Eng	36	1
Jonas H. Buckwalter, Enterprise	EAG	41	1
John Rudy, "	14	64	1
John Buckwalter,	16	96	1
Peler Stanffer, "	11	**	1
Maria Aker, Millerstown,	Gar	66	
Catbarine Lauver, "	Eng	64	
David Brubacher, Littz,	Ger	66	1
Jonathan Kauffman, McVeytown,	EAG	**	í
Francis Brubaker, Strasburgh,	Eng	**	
Benjamin Ranck, "	148	11	1
lease H. Rohrer, Wheatland	19	**	i
Esnjamin L. Landis, Oregon,	44	66	i
Samuel M. Hershey, "	Ger	66	ı
John S. Mnmma, Marietta,	EAG	64	Ġ
Banjamin Lehman, Colombia,	44	64	Ġ
Samuel Gehman, Oakland,	41	14	ń
Isaac Halteman, Cocolamus,	74	86	1
John Obarholtzer, Thompsontown,	м	14	i
Isaac Smith, Lebahon,		44 .	í
Elijah Longuera, "	Eng	,4s	i
David Debner 4	Ger	64	ĺ
Pre. Georga Light, Mount Zion,	10	cd	í
Pre, John Wenver, Goedville	44		į
Pre Christian Graybill, Richfield,	**	64:	í

months, and 28 days. The deceased me I will in no wise cast out." Who, was engaged, at the time of his death, then, would draw back, and refuse to in burning deadened timber, when a cept this free grace, which yet flows burning limb fell from a tree across for all men? Whoever will, can take

JOHN LAPP. Harris Hill, N. Y.

On the 3d of July, in Mahouing Co., Ohio, of typhoid feyer, Susanna, wife of Christian Lehman, Her Maiden name was Shenk. She was baried on the 4th at Oberholzer's Meeting-house, where many friends and relatives were present to monra her departure. Funeral Sermon was preached by Bro. J. Blosser, from Rev. 21: 1—6. She was a member of the Mennonite Church.

Letters Receibed.

Michael W. Shenk, Lakeville. 4 E & 6 G 41 9 0 David Morrell, Jr., Ligenler, EAG * 150 Eng * 100 James Morrall, "
Sasanna lliidebrand, Mount Etna, John Hartzler, Ligonier, Jewelte Mossick, Milford, Eng " 100 F. & G 42 1 50 E & G 42 1 50 Ger 41 1 00

Indiana

Desc. Jacob Mumaw, Mechanicsburgh Martha Long, Chambersburgh, Anna M. Z. Weaber, Mechanicaburgh Levi Zook, Groff's Stera

Samuel Blanch Davidsville

bristian Kauffman, Allenvilla.

Christian S. Rutt Elizabellstown

Mrs. Kate R. Kendig, Silver Spring,

Eng 36 50 E & G 41 1 50

P & G 41 1 5

Christian Schroek Shanksville

John R. Hees, Lincoln, Isaac Rershey, Porter Sideling John H. Brubaker, Litiz,

Christian S. Brenneman, "
Henry B. Brenneman, "
Jacob Hershey, Dover,
Samnel Stolizfus, Bareville,
Michael Engle, Mount J.-y,

Jacob Sharn, Altenville.

8. 11. Hess

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" " 1 50 Eng " 1 00 E & G 42 1 50

Canada West. E & G 41 1 50 Ger " 1 00 oes Betzner, Doon. amuel L. Hoover, Hammattaholm

Michigan. onathan Marteler Mortvill Iowa. Joseph Schmidt, Fave Eng 41 1 00 Missouri. leorge Byler, Kirksvill

Virginia. Peter J. Shrmuker. Mount Crawford

Does any one know where Christian Stalter and his wife, Rosina, whose maiden name was Ramseyer, are at present? If any friend can give me any information as to where they are, he will confer a great favor by doing so. The last intelligence I had of them was 1 to about two years ago, when they were 1 to at Toledo, Ohio. I should very much 1 to like to learn of their whereabouts.

Information wanted.

HELENA STELL. Adress, Joseph Augspurger, Trenton (Box 3), Butler Co., Ohio.

Book Dotices.

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Whole No. 32.

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Broadcast Thy Seed.

Broadcast thy soud! Although some portion may be found To fall on uncongenial ground, Where sand, or shard, or stone may sta The coming into light of day: Or when it comes, some pestilent air May make it droop and wither there-Be not discouraged; some will find Congenial soil, and gentle wind, Refreshing dew, and ripening shower. To bring it into beauteous flower, From flower to fruit, to glad thine eye And 611 thy soul with sweet surprise. Do good, and God will bless thy deed. Broadcast thy seed!

For the Horald of Truth Pride and Humility.

-Chambers's Journal

BY JOHN M. BRENNEMAN.

"God resisteth the proud, and giveth grace to the humble,"-1 Pet. 5:5.

(Conclusion.

The humble are those who feel them selves base, poor, bowed, east down, unworthy, and despising themselves in comparison with others. A man of this character never boasts of himself. nor despises others, as did the proud and conceited Pharisee; but much rather laments his weakness, his failings, and imperfections. He is not "of doubtful mind," and "minds not high things, but condescends to men of low such pentitent and humble sinners, seek infractened with God's resistance, and seven to the such greace, shall obtain it of God in the reactings stand equally as firm and pride, and sintid wantonness. It is is usually of a quiet, meek, and gentle disposition, knowing when to be silent, and when to speak. He is at all times willing to give place and opportunity is and "of his fulness barve willing to give place and opportunity is more than the speak of the such as a silent speak of willing to give place and opportunity to others to express their opinions. In

In their corrupt nature, men are generally not humble; but they are under or less disposed to pride from our of pare grace, if we but with true their youth np, which are the properties of the prop became the poorest and most wretched of all creatures, and notwithstanding their deprayed and dangerons state they still frequently imagine that it is well with them, whilst at it is well with the state of the still frequently imagine that it is well with them, whilst it does not work to there were green in the strong that the state of the still the state of the stat his Spirit and other means of grace, in order to awaken them from their sleep of sin; and as soon as a man hears and truly heeds this calling voice, and, being convicted, sees that he is a poor, lost, and guilty simer, and feels that his sins are a burden to him too heavy to be byrn, he becomes so much oppressed and bowed down by this burden the him below the bestows on them eternal his sins are a burden to him too heavy to the that he becomes small and poor within himself. Such a person feels then like David, who exclaimed, "I am bowed down greatly; I go mourning all the day long. All the night make I my bed to swim; I water my conch with my tears." He feels as though he were the poorest and unworthlest of all men. Nay, he thinks usualised to the more of the such as though he were the poorest and unworthlest of all men. Nay, he thinks though he were the poorest and un-worthiest of all men. Nay, he thinks he is no more worthy to be called a of nothing more." I believe sincerely son or a child. He is glad to be reck-that whoever can not content himself oned as one of the least, or as a hirethat wheever can not content himself one of the least, or as a hireling. He can then, and will with a sufficiency of God's grace can
true heart, fills then, and will with a sever have any real enjoyment; for
sever have any real enjoyment; for
the grace of God is sufficient for us in
the stime and in extensive the sufficient for us in
this time and in extensive. If we are
the sum the brack of the sufficient for the sufficient prayer and supplication, wholly offering himself in sacrifice to him, humbly tue! how needful it is! It is worth submitting to his powerful hand, and more than gold and wealth, and world-desirons henceforth to live and con-

such a man is, in the Scripture, grace; and without this saving grace alled a humble man; and such are no one can be a child, and consequentthey to whom God gives grace; as, for ly neither an heir, of God. Oh how they to whom too gives years, as, and recognify the woman who was a sinner, and humbled herself at the feet of please, washing them with tears and yeiping them with the hairs of her blead, obtained grace. It is said unto this promise of grace. Without true head, obtained grace. He said nuto this promise of grace. her, "Thy sins are forgiven. Thy faith humility of heart we have no promise hath saved thee: go in peace." All such penitent and humble sinners, seek-threatened with God's resistance, and says John.

tinne faithful in his service to the end, no promise of the saving power of

on others to express their opinions. It company he observes due modesty, and of loss not not thinself in the most plant table. In his deads, horizable, but much rather in the lowest plant table. In his deads, and pursuits, he does not indicate the properties of the lowest plant table. In his deads, and pursuits, he does not indicate the loss of the los We have great cause to humble our

ness: it may be ye shall be hid in the day of the Lord's anger."—Zeph. 2:

spirit, to revive the spirit of the hum-ble, and to revive the heart of the con-

an abomination to the Lord: he shall not be unpunished."—Prov. 16: 5, "A man's pride shall bring him low."— Prov. 29: 23. "Every one that exalt-eth himself shall be abased."—Luko 18: 14. "Be not high-minded, but fear: for if God spared not the natural 18: 14. branches, take heed lest he also spare

Fifthly, the example of Jesus Christ. He is "meek and lowly in heart." He humbled himself, and became obedient muto death even the death of the cross." -Phil. 2: 8. Oh! consider, then. For stooped and humbled himself, took on him the form of a servant, was spit upon, seourged, and erneified for us, to reconcile us and to redeem us from the curse and from death; how it besomes us, to imitate his example and

follow his footsteps in humility! Now, dear readers, having seen the

rent prayer, till he hears us and gives na grace. My brethren and sisters, allow me to speak freely to von. In the what condition de we find ourselves? Are we humble at heart? It will not profit us in the least, if we only assume an ontward, dissembling form of humble to the humble at heart? It will not profit us in the least, if we only assume an ontward, dissembling form of humble humble at heart? It will not be the sum of the sum of the least, if we are not made our peace with God, and received forgiveness of fore them, I wish they might heartily our sins, and found rest for our souls who worshiped Jehovah. Wow I wish you to notice more horizont because and assist me to form the warm of the profit is in the least, if we are not made our peace with God, and received forgiveness of the work of the profit is in Christ, how awill must our could then the what of the profit is in the sum of the profit is in the pr an ontward, dissembling form of hum-lility without genuine, and unfeigned humility of heart. But if we are truly humble in heart, then, without doubt, "that which is highly esteemed among mea," and which "is abomination in the sight of God," will also be abomi-nation to us. For, if we are truly humble, we have also obtained his grace; and if we have his grace, we have also obtained his grace; and if we have his grace, we have also obtained his grace; and if we have his grace, we have also obtained his grace; and if we have his grace, we have also obtained his grace; and if we have his grace, we have also obtained his grace; and if we have his grace, we have also obtained his grace. With all my sonl, I wish to all the unuslo, we have also obtained his grace; and if we have his grace, we have also obtained his grace. With all my sonl, I wish to all the unuslo, we have also obtained his grace; and if we have his grace, we have also obtained his grace. With a voice as the thunders of mount of God, the love of Jesus, and the com-his optimization of the Bolke, that the wish of help we have his prepared and for his service and people, as we are and brinstence, which is prequired to forsake all for Christ, which seems to have been within you, in the words of Christ, are within you, in the words of Christ, we within you, in the words of Christ, are within you, in the words of Christ, are within you, in the you that habor and gradually improved in any way—the have also his Spirit; and if we have his Spirit, we are also his eliditen; I say again, that God gives this grace and if we are his children; I say again, that God gives this grace and if we are his children, we are also not be the humble. May be made this retermine the children of the humble. May be made this retermine the children of the humble of the humble. May be made this retermine the children of the humble of t partakers of his divine nature, and if exhortation a blessing to many hearts, we are partakers of his divine nature, it is indisputably true that "that which reflect, and in humility to turn to God, is highly esteemed among men," and if they have not already done so, and which "is abonination in the sight of to entreat him for grace while grace which "is abonimation in the sight of God," must also be abonimation to us. Let us, then, candidly as in the sight of God examine whether we do not still take too much pleasure in those things which are highly esteemed among men. God the searcher of our

ceived; God is not mocked." However humble we may appear outwardly, yet as long as we approve of the ueedless and vain ornamenting and decorating of our houses and our families, and do not use our utmost diligence to prevent and do away with such abominations, I cannot possibly believe that "that which is highly esteemed among men," is ahomination to us; and if such vain and worldly aspirations have uet yet become ahominations to us, we have not as yet been made partakers of the divine nature, and consequently cannot be children of God; for the children of God partake of the nature and character of God, which no one can deny. Oh, who should not seriously reflect on it. when beholding the wickedness and pride of the werld. The majority scem te hurry willfully with the great tide of worldly ambition ou the broad road to the abyss of ruin. How frightfully they pervert their being, so that they seareely appear like human beings. It seems as though the form which God gave them is no longer good enough for them. We are forced to think of

hearts knows what is in our hearts; we cannot deceive him. "Be not de-

regard man. to come Should this now come before the us rest, eyes or the ears of any one, who finds him: "Haste! haste! I entreat you, of sin and bearing its heavy yoke. To hand of God: before it is for ever too also obtain mercy for your poor soul. cr). Do not waste the precious tim Seek grace in humility and not in any longer, but come to Christ I Come pride; for, again I say unto you, 'God giveth yrace to the humble', and not to the pround. Oh, come, then, I entreat his blood and died for you and now you, every one who may read or hear this, if you have but already come. Hearken, yo can still fluid grace; come, literaten, yo can still fluid grace; come, lateraten, you will think it very is highly commended, as an illustration of the power of faith. It is not wrong, other the power of faith. It is not wrong, other the power of faith. It is not wrong, on the power of faith. It is not wrong, other the power of faith. It is not wrong, on the power of faith. It is not wrong, you, every one who may read or hear this, if you have not already come, Iteraken, yo have can still find grace: come, laden, and I will give you rest."

THE HERALD OF TRUTH.

For the Harald of Truth "Come unto Me."

are heavy laden, and I will give you rest," Matt. 11: 28.

soil speak to its as they due to the lorisJews then. They speak to the Christrevn as Moses also says, "\$0 teach us tian when dark clouds arise, and hide to number our days, that we may apply christ from his eyes. They speak to to number our days, that we may apply the them temptations lead him astray, prebation—our day in which we must the speak to the control of the control of the speak to the control of the control o when trials come, and when the hear is oppressed with sorrows and troubles of whatever kind, these words come as a sweet message from heaven, saying, "Come unto mo all ye that labor and are heavy laden, and I will givo you

Dear Christian reader, are not thes words full of consolation for all? Are not these precions words for every sin-sick soul? Is not this a glorious invitation? that when we transgress the many, that they do not fear God, nor recovery uses

Again these words speak to the sin himself sunk and cuveloped in the ner. To him who lives eareless and wickedness of pride, I would say to unconcerned, while under the bondage and deliver your poor precious soul: him who is laboring under the heavy fleo out of Babel! Flee! flee, I pray burden of sin, which is sinking his soul you, ont of the Sodom of this pervorso lower than the grave. Dear reader, if and sinful world, that you be not paryet come to Christ, if takers of its plagues. Oh! forsake yet come to Christ, if you have not hastily the broad road of vice, and yet made your peace with God, if you of God; before it is for ever too
Oh, repent quickly and be conand have found forgiveness and peace
Oh, repent quickly and be converted that your sins may be blotted in believing on him, then, I hid you, ont. Abase and humble yourself as did the penitent publican, and you will who loves your soul, (though a strang-

EMANUEL M. SAYLOR. Smithmille, Pa.

To the Young.

be very eareful that we make a good ourselves guilty of that? Christ ha use of our time while we are here upon also taught us that he that leveth fath the earth. The short span of time that er or mother, wife or children, or even God has allotted to man will soon pass his own life, more than the Saviour. over us. Our years are but few. The Psalmist says, "We spend our years as all loved wrong objects instead of a tale that is told. The days of our those which are right; or we have "Come unto me all ye that labor and re heavy laden, and I will give you and if by reason of strength they be These words were spoken by Christ, labor and sorrow; for it is soon entitle and on us is universal and imperative, when he was inport the earth, but they add we fly away." Observation and still contain the same blessed invitation now, as when they were first these words of the Psalmist. The life solven, though many years have rolled around since that time. These words of the results of the prebation—our day in which we must prepare for the night of death. If we this time go by unimproved the night may come upon us, while our work is yet undone. Therefore let us give the "more carnest heed to the things which we have heard, lest at any time we should let them slip."

We should begin to serve the Lord in the days of youth, for this is the time to serve the Lord, while we have time to serve the Lord, while we have that it was her duty to follow this new health, and strength, and a sound way, and did not trouble herself to ask Yet there are comparatively few who take these things to heart and improve the precious days of early vouth and gather for themselves treas res, where moths do not corrupt and where thieves do not break through nor steal. But it seems to me, that it we could appreciate the great import aneo of seeking God early, it would be impossible that we could thus live in the world and manifest so little interest in this matter. Let us, dear young friends, not forget that we are hasten ing with speedy step towards that land from whence no traveler returns, and give earnest heed to the admonition of the prophet where he says, Re member thy Creator in the days of thy youth, while the cvil days come not nor the years draw nigh, when thou shalt say, I have no pleasure in them.' A. N. E.

The Nature of Ruth's Resolution

gradually improved in any way;must be renounced entirely. And ever thing which is likely to lead a peor weak child into the practice, or the willing toleration of it, must be renonneed also.

Now, though we may never have practised idolatry in the same way she had dene, yet the Bible tells you that Dear young friends, We should not would not be constrained to confess loved things lawful in themselves in an improper degree. Therefore, the com-

It is not certain that she thought

much about any reward, when she formed and uttered the poble reselv tion to cleave to this good mother and her God; and the less she thought of any recompense, the more disinterested and truly werthy would be the me-tives of her conduct. You can all understand, that if she did it only because she knew and felt that it was right whether sho was likely to gain by it .why, it shows so much the more clearly how parc minded she was, and how really good were the principles which governed her. Some people, you know, think only of their own interests: and, by indulging such a disposition, they become very selfish and basc. By thinking more of their own selfish purposes and gratifications than they do of the dietates of conscience or what is right, conscience will be in jured, so that by and by it is in danger ing "seared with a hot iron," and then it will have no sensibility and no power to impel them to do right ac

Let me not be misunderstood on this part of the subject. I do not say it is wrong to have any degree of respect unto the recompense of reward. Moses had regard to this when he made that noble, and, as we should commonly say, that disinterested choice,-"Choo ing rather to suffer affliction with the people of God, than to enjoy the temporary pleasures of sin." His choice is highly commended, as an illustration

whosoever will, let him take the water a wife or a husband, and so, many that as an example of becoming truly re-of life freely." were near and dear unto us, have been ligious. She was not originally an Is-

who attended his personal instructions as Naomi dealt with Ruth in this instance. All those considerations which with result of mere complaisance to her; nor would discussed to her; nor would not be read to the course with joy, and testify the long and would not have such a step taken out of mere complained to have it taken on a such slight consideration as would give room for regret when the actual hardships to he experienced in this consideration. The such as the such give room for regret when the actual union of mechens and bothness, of hardships to he experienced in this rate roughbould be realized. Periaps burs in his service, will stand acted between the resist forecast led her to anticipate what actually occurred on her return. what actually occurred on her return tions of men as unequaled. to Bethlehem, viz. that she would be to Bethlehem, viz. that she wont one very poor,—that her former inheritance would have passed away to other hands,—that heign too old to lahour herself, in order to obtain a confort odd, preferring their own selfinding-ence and luxurious case. Very many, able maintenance, it would devolve on any younger member of her family to even when constrained to admit and any younger member of her family to perform even the humblest offices, and feel the truth and wisdom of his disengage in the most arduous toils, for

In this respect how striking the coincidence with the course which the Saviour pursued. He uniformly told his disciples the worst of the ease, and set hefore them the afflictions and tribulgtions which awaited them. While he was himself a poor persecuted, despised, and outlawed man, whom none might safely befriend and all were required to inform against, he told his followers that it was "enough for the disciple to be as his Master, and the servant as his Lord." If the world had called him Beelzehuh, his household need not expect better treatment. He positively assured his followers that they should be hated of all men for his name's sake :- that they should be driven from eity to eity—and that the time would come when those that actually murdered them would think

themselves doing acceptable service to It may seem very strange to you my young friends, that the Savieur should adopt such a course; especially epulsive doctrines?

honest matter of fact; and as Christ where these two ways meet.

This ordeal of discipleship is thought course, to wonder at the gracious engage in the most grounds one, for their common support. And she acted the candid and henest part in setting all these discouragements fairly before the candid and henest part in setting all these discouragements fairly before went away, and practically rejected him and his message.

Not unlike this was the conduct of Orpah. She was very affectionate in her appearance—made some professions of desire to accompany her godwitness and ratify that consecrating vow, which bound her so indissolubly and permanently to God and hi

Bethphage and our Lord's public entry into Jerusalem In following the footsteps of Jesus

from Bethany, in his triumphant entry into Jernsalem, as we turn the summi when you remember that the object of the southern declivity of this part of the Mount of Olives, we observe distof the southern deelivity of this part of and universal religion—to convert the inet traces of a village over against us, world to discipleship unto him; and on another tongue-shaped promontory that he perfectly knew the nature of or spur of Olivet, distant rather more men, and saw what was in their very than a mile from the city, and at some hearts—all their thoughts, their desire distance south of our pathway to Joru-of ease, their love of esteem, and to salem. The road to Bethphage turns have men speak well of and caress holdly off to the left, and at the cuthem-how could be then deal in such trance into the village meets that pulsive doctrines? which leads from it to Jerusalem.

There are two reasons why. In the Just here the disciples "found the colt first place this was the truth, the real tied by the door without," in the place oame to be a witness to the truth, as 11:4.) By going forward a little, the there was no particle of unrighteous-disciples would take the colt from this ness or dishonesty in him, it was place and join the procession again at natural and proper for him to set forth the point where the road from Beththe true state of the case. He saw the phago joins that from Bethany to Jeruend from the beginning-knew that salem. Here let us suppose the atend from the beginning—knew that salem. Here let us snppose the apergeentions, bonds, imprisonments, tending multitude from Bethany to be and death in its cruclest forms, await met by those who were coming out of od his followers; and with his charact-er, how could he hide it from them! the city. Turning round, they precede, while the others follow Jesus by the Would you not think less highly of way. Gradually the long procession tho moral principle of any leader, who winds up and over the ridge where bewould even hide from those he was gins the descent of the Mount of Olives about to engage in his service, some towards Jerusalem. At this point of the most repugnant and dangerons Monut Zion and its southern slope runfeatures of the exposure to which it ming deep down into the valley of Hinwould subject them? But Christ never nom below, comes impressively out to would subject them? But Christ never in monow, comes impressively out to lessens the confidence of his followers view. This city of David proudly rein him by any such duplicity or concealment.

In the next place it should be bornet tude the shout, "Daughter of Zion, in mind, that the disciples made on behold thy king cometh! Hosanna to this model, and where this principle is the Son of David!" The crowds pass be in number, will, notwithstanding, intervening ridge of Olivet interrupts weigh more, and endure longer, than where a different and opposite course in the city. On they sweeth the shades of God? To the Christian, between the shades of God? To the Christian in the promounced without adverting to the up the rugged secun, and the whole is pursued. Others is infanticly wise, city, the temple, with its courts and a lab "exceeding great and precious" day."—T. Campbell.

long to thy peace! But now they are hid from thine eyes." No incident in hid from thine eyes." No incident in the Savior's life comes out more vividing fearing nothing. And why should the Savior's life comes out more vividing to examination, no locality in his history is more certainly identified than this where the drew mear the descent of the Mount of Olives and wept over the city amilst the hossans of the attribute of the city amils the city amidst the hosannas of the attending erowds, so frantie with untimely joy, so unconscious of the peace eaven which they refused, and

Begin Right.

A step bears a very small proportion sions of desire to accompany her god-ly mother-in-daw, hut finally took a very respectful leave of her, turned her back upon the inheritance of Israel hand the road that leads to it, and thus road, instead of bringing the traveler and their gods. "But Rath clave unto and farther away from it. A seedsive manner she called "Law results in the beginning of the sive manner she called "Law results in the beginning of the sive manner she called "Law results in the beginning of the sive manner she called "Law results in the six of the six pends upon its being of the right sort! If a man should sow his field with tares, all the subsequent care and cult-ure he might bestow upon it would never cause it to yield a crop of wheat. If you have been in the habit of doing a long and complicated sum, you know that to start with one wrong figure would puzzle and perplex you throughout the whole sum, and render it im Ged had informed him by the mouth possible that you should bring it to a of a prophet that he could not recover right conclusion. It is therefore neces- from his disease. This king had been

ary to say, Mind how you hegin. First settle it in your mind that the thing you propose should be done is plc, and wanted to have his life spared ght. Having settled this, set about without delay. Do not stay to imright. agine difficulties, and-like the sluggard-frighten yourself out of your duty by "cold weather," "gathering clouds," or "a lion in the way," Prov. xx 4; xxii 13 Eeeles xii 4. What king's namo is well known to all. It ought to be done is rendered more was Hezekiah, king of Judah. difficult and uncertain by delay. What-

ever is right is practicable; nothing is impossible to diligence and faith Then, take earte that what you do, is ben't and is tertamy inserting an time done properly. For this purpose, seek time, and that if we ask him for any-after knowledge: accuston yourself thing, believing that we shall receive to think, observe, and inquire; and it, if it is best for us, he will certainly apply your knowledge to practical purtest," and "the wisdom of the pradent is to understand his way," Seeles, x. 104, Prov. xiv. 8. Be not self-conecity. ed, but ask advice of those who, b ed, but ask advice of those who, by age, experience and wisdom, are qualified to give it. Many a young traveller has mistaken his way by being too proud to take good advice at the bed give it. The weights and wheels are three, and the clock strikes prinning. Above all, do not neglect to ask counsel of God. "In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in this country of the other shall will be outer they be the other shall will be outer they where its the furge as the country of the other shall will be outer shall will be outer shall will be outer shall be shall direct. fear the Lord, and depart from vil," Prov. iii. 6, 7.

The "Shalls" of God.

counted the cost. We are required in the same way to embrace Christ. In this respect Christ dealt with those what materials were requisite to with its palaces and towers,—all in one shalts. "Ye shall receive;" "Ye shall who attended his personal instructions and the broad glance appears. The frenzie flind;" "It shall be opened out to you;" or who attended his personal instructions is disciples of his school, though incon-

Lord, help my faith. Upon thy shalls help it to stand, doubting nothing, fearing nothing. And why should tian's! My soul adores, and would fair wash his fect with tears of love and from heaven which they refused, and of the blood they were bringing on themselves and their devoted eity.—

Coleman.

Wash in sect win ears of nive age of the christian's.

"I will come again, and receive you to myself, that where I am, there ye may be also."

May you and I not only be feasted, hut satisfied to the full with the "shalls" of Him who "cannot lie," fill we wake in heaven, where all his shalls will be no more shalls, but present realities.

For these "shalls of God," and for such a "blessed hope" built upon them, what do we owe to our blessed Say iour! His blead—his "precious bload" only—makes both of them ours. Crown him. Let every thing that hath breath praise him.—American Messenger.

The Praying King.

Seven hundred years before the birth of Christ there lived a king who walk-ed "in truth and with a perfect heart." This king when advanced in life was taken sick and was near unto death a very good man, and had done much still longer that he might work for God. So he prayed, believing that in answer to his prayer his life would certainly be lengthened, if God thought it best, The prayer was answered and his life was lengthened out fifteen years. The

Now this is only one of a great many examples in the Bible of a direct ans npossible to diligence and faith wer to prayer. They all assure us Then, take care that what you do, is that God is certainly listening all the give it to us. Not only in Bible times did he listen, but he is listening now

> are vended, and the door of it. - Such ware as is made within, such and no other, can come out. - Leighton.

THE Word daisy is a thousand times Do you ever feed your soil upon the "shalls" of God? To the Christian, pronounced without adverting to the

of faith that we obtain the blessing

God is a prayer-hearing and a praye

FREDERICK A. ROADS.

For the Herald of Truth

Harrisonburgh, Rockingham

A Visit to Page Co., Iowa-

In the Church of Christ very much

esteemed brethren and sisters, who

Spirit of God are the children of God)

Grace be unto you and to all them that

call on the name of the Lord with a

Beloved readers of the Herald or

by stage 70 miles, and arrived in

fell on Bro. Aaron Good who was also

On the 20th I started for home Ar

office of deacon. In the evening

in this neighborhood a church

twenty members.

Truth I will now endeavor to give

pirit; (for all they that are led by

County, Va.

Correspondence.

Letter from Virginia

"Ask, and a sman be given you; seees, and ye shall find; knock, and it shall be opened unto you." He offers to us, Christ, It is through the rich grace and mercy of God, that I am again per- without price. We cannot purchase mitted to write to you a few hires, it with money; Christ purchased it for wishing unto you and all God-fearing us with his blood, and says unto us, brethren and sisters the rich grace of "Him that cometh to me I will in no shed blood of Jesus. In the afternoon a kind and merciful Father, the love of wise cast out," and the Bostle Paul I preached a funeral sermon (see a kind and merciful Father, the love of Jesus Christ and the communion of says (2 Cor. 5: 1), "For we know that deaths), and in the evening we had if our earthly house of this tabernacle

Since there are so many beleved were dissolved, we have a building of Since there are so many beleved were dissolved, we have a binding of meetings were well attended and good brethren and sisters in the North and God, an house, not made with hands, of the More and the sisters in the sisters in the sisters in the heavens." And Ephosibular of the sister is an an an an an an an are in 0, it and 1s, "Finally, my god seed sown may not all have fallen good seed sown may not all have fallen quaintance, while on our journey last bettern, be strong in the Lord and in fall, and many also to whom we promised to write hetters, but not being whole armor of God, that ye may be but that it may bring ferth abundance able to fulfill all these promises, I feel able to stand against the wiles of the myself constrained to address a few devil,"—"Praying always with all pray.

The product of the myself constrained to address a few devil,"—"Praying always with all pray glory. Amen. lines to them through the columns of er and supplication in the Suirit, and the Herald, where all may have an opportunity to read them.

watching thereunto with all persever-ance and supplication for all saints." opportunity to read them. From your well-wishing brother in the

Lord.

Beloved brethren and sisters in the Church of Christ, I am constrained through love to you and to our heav enly Father, to write to you, and ean not refrain from expressing my heart-felt gratitude for the great love and kindness which was manifested to wards us, during our long sojourn from home. May the rich blessing of God be with us all, so that we may ful branches of the true Vine, and faithful instruments in the hands God, to do much in building up his church. Let us look to him for help so that he shall aid us in all our feeble efforts. Let us think of his goodness, his purity and holiness, as well as o his power, justice and majesty. Let us remember that we are his creatures. and that he really loves us and asks us to trust in him and to do his will. what a joy, to be the creature of God but how much greater the joy to be by his grace, a child of God !

evening we had meeting at Bro. Henry Brubacher's. On Sunday the 10th at And to all ministers, I would say, in Washington in Tazewell Co. On Mon-day I started for Fulton Co., Ill., where the language of the prophet, Cry aloud. spare not, lift up your voices like a trumpet, and show the people their met John Shenk and Daniel Switzer oth from Virginia. Had meeting transgression, and the house of Jacob their sins. Be active in your efforts to there on the evening of the 12th, where there were five members of our Church spread abroad the Gospel of his king present. The next evening I spent with my brother-in-law, Evan Moore, dom, and be not weary in well-doing, but preach the word; be instant in On the morning of the 14th I went to season, out of season; reprove, rebuke, Macomb, where I took the ears for exhort, with all long suffering and dog Quincy, Ill. Here I took the Hanni-bal & St. Joseph R. R. to St. Joseph, trine; for how can we be silent, while wo see so much pride, and sin, and a distance of 220 miles Then travel wickedness around us, and thousands of our fellow mortals walking the Page Co Jown at Pre Amon Good's broad road to everlasting destruction!
Let us therefore do all we can, that by four o'clock we had meeting there the help of God our light may shine, also in the evening. On Thesday forethat they may see our good works and noon the sufferings and death of our glorify our Father in hoaven, And Savior was commented with broad and wine. At the same time also a my prayer is, that utterance may be given you, that you may open your mouths boldly to make known the deacon was chosen. The lot fell on Henry Hoffman. In the afternoon we mysterics of the Gospel of your Lord and Savior Jesus Christ. met again at Bro. John C. Good's, where a bishop was chosen. The lot

We are all weak and dependant reatures, and to pray to God is a duty required of all men. Wo live and move and have our being in Him. Every good and perfect gift comethdown from him, and men ought therethe work of the weakness of the work of the works to pray and not to faint. We are so sinful that we always need where we also celebrated the Lord's We are so small that we always need supplies; we are so empty that we always need supplies; we are so exposed that we always need prospect that we always need prospect to the office of deacon. In the evening so exposed that we always need prospect to the office of deacon. In the evening so exposed that we always need prospect to the office of deacon. tection; we are so prone to wander Brubaker's, and to fall into divers temptations, that On Monday the 25th Bro. H. Bru and to fall into divers temptations, that we always need the Holy Spirit to we always need the Holy Spirit to Jacker and Bro. Jost Balley brought direct our feet in the path of duty, and to enable no to resist the divers tempt to the state of the sta tations that daily beset us; we are so luncharitable that we always need the constraining love of God in our hearts to enable us to do unto others, as we would that others should do unto us. On Friday the 29th I started for Hallandown, In short, we are full of emptiness and of 30 miles, where I met Bro. and Sr. Hammer Creek.

need daily to be filled from the foun- Funk from Chicago. There we had meeting on Saturday afternoon and on Sunday the sufferings and death of our Lord were celebrated, and on Monday tain of his grace, and it is by the prayer answering God. He says in his word, "Ask, and it shall be given you; seck, I returned home.

On Friday the 6th of July I made another visit to Bro. Henry Bear's, a distance of 40 miles, in Livingston Co., Ill., where there is a church of sixteen mombers. We had meeting on Satur day and on Sunday we partook of the emblems of the broken body and the meeting at a school house. meetings were well attended and good HENRY YOTHER.

Reading, Ill.

Ouestions & Answers.

Matt. 24: 19, 20, "Aud woe unt them that are with child; and to them that give suck in those days! But pray yo that your flight be not in the winter either on the Sabbath day! An ex planation of these passages is desired

ISAAC SCHMUCKER. Gen. 3: 15. To whom were th words in this verse spoken, to the ser-pent or to the woman?

JACOB YODER. We think it is very plain that these words were addressed to the serpent though they are often used as if the had been spoken to the woman. I any one has a different view of the matter we should be glad to hear it. on a brief account of my visit to Iowa.
On the 9th of Juno I left homo. That (Ed.)

For the Ullamid of Truth ! A Question

At the request of several brethren of our church here in Indiantown, Lan-caster Co., Pa., I desire through the columns of the Herald to ask the following question: Why is it that our church here is so seldom visited by brethren from a distance? All travel ing ministers (as also recently again the brethren J. M. Brenneman and J F. Funk) always visit the large congregations in our county, while we feebler ones are passed by If I mis-Sunday the 17th. On Monday at in the Herald that the weak charehos should not be neglected. faithful and able ministers, who have the welfare of the church at heart, but wo are also in a region where one says. "Lo, here is Christ," and another, "Lo there," and with sorrow I must say that some who were with ns did not take heed to the warning words of our Lord and Savior in Matt. 24, and perordained at the same time. There is mitted themselves to be led away. Such defections must also cause deep sorrow in the hearts of the ministers, and a visit from strangers occasion-ally could not fail to cheer and encourriving again at Washington, Ill., we age them.

We have three ministers and four meeting-houses, in each of which there is meeting every four weeks alternate-The following table, in which the name of the meeting-house, the time o

66 1 Keh

Names and Address of Minis Bish, Christian Bomberger, Litiz. Pre. John Risser, Brunnersville, John R. Hess, Lincoln,

From the dates here given the tin of meeting may be easily calculated for a long time. At Indiantown and Schoeueck are the smallest meetings, Visitors to these meetings I will be happy to entertain at my house, live about half a mile from Reamstew Station on the Reading and Columbi R. R. This road connects from the West with the Pa. R. R., at Columbi and Landisville, and from the East Reading. I live about two and a had miles from each of the last name meeting houses, and my post office address is Stevens, Lancaster Co. Po PHILIP STATIFFER

Remarks. I must acknowledge the the brother has just cause of complaint and thank him fer the reproof. Ou best friends are those who tell ns o our faults and if any one has aud against his brother, he should alway make himself free to go and tell him candidly and frankly. Yet while deeply regret, that we did not vis more of the smaller churches in the course of our recent journey. I must say that it was not by any means in tentional; for had we known a little more of the situation of the churches Stauffer that we should not have pass ed him by. I am well aware of what has been said in the Herald, concerning the visitation of weak churches, and we often spoke about it also while and we often spoke about it also while on our journey. When we made our appointments for Laucaster Co., we supposed that they were so divided that we would be able to meet most, if not all, the brotherhood throughout the county, and were not a little sur prised when we learned that there were not less than thirty eight place were not less than thirty eight places of meeting in Lancaster Co. alone, while we were at only nine of them. And after the appointments were made, we had not sufficient time t make any changes. We hope, howus this time, in our failure to visit those churches, where perhaps it was the most needful, and if the Lord will that we shall again journey among the brethren in the distance, we will try to make the weak and small churches point of special preference.—(Editor

The Two Swords

"Let him that bath no sword sell his garment, and buy one." For who purpose it is asked were they to him swords, if swords might not be used?
I doubt whether with some of those who advanced this objection, it is no au objection of words rather than a I doubt whether they them opinion. I doubt whether they them-selves think there is any weight in it. To those, however, who may be in-fluenced by it. I would observe that as it appears to me, a sufficient answer to the objection may be found in the immediate context:—Loru, here are two swords," said they; and here are two swords," said they; and answered, "It is he immediately answered, "It is enough." How could two be enough when eleven were to be supplied with for the purpose of military weapons were ever intended in this passage there appears much reason for doubting. This reason will be discovered examining and connecting such exname of the meeting-house, the time of meeting, the intervening time, and the name and address of our ministers are given, may be a help to visiting mining the meeting, the meeting the meeting the meeting the same of the meeting since is pressions as these: "The Son of man pressions as these: "The Son of man pressions as these: "The Son of man pressions are the meeting since is a result of the meeting since is pressions as these: "The Son of man pressions are the meeting since is pressions as these: "The Son of man pressions are the meeting since is pressions." The son of man pressions are the meeting since is pressions as these: "The Son of man pressions are the meeting since is pressions." The son of man pressions are the meeting since is pressions as the set in the son of man pressions are the meeting since is pressions. another occasion he says, "I came not to send peace on earth, but a sword." How are we to explain the meaning of the latter declaration? Obviously by understanding "sword" to mean some-thing far other than steel. For myself, I see little reason for supposing that

Nothing in War like Christ.

physical weapons were intended in the instruction of Christ. I believe they

were net intended, partly because no

the habit of using such arms, partly because they declared that the weapons of their warfaro were not carnal, and partly because the word "sword"

is often used to imply "dissension," or the religious warfare of the Christian.

Such a use of language is found in the last quotation; and it is found also in

such expressions as these: "shield of faith"—"helmet of salvation"—"sword

of the Spirit"—"I have fought the good fight of faith."

But it will be said that the apostles

the Son of man is not come to destroy

s the language of Christianity; and I

would seriously invite him who now

justifies "destroying men's lives,"

men's lives, but to save them."

did provide themselves with swords,

for that on the same evening they ask

to Israel?"

THE HERALD OF TRUTH.

Every true Christian must be like is Great Master. His acts are not the fruits of the spirit of the old man, but of the new man in Christ Jesus. ene can be a fruit-bearing disciple any longer than ho abides in him as a branch in the vine; and while thus abiding, the actions of his life, in all their variety and different degrees of development, will be transfuse his spirit. Every action in its incep-tion and issue; every duty, social, public, or private; every emotion, weak or strong, will bear witness to the spirit that was in Christ. In estimating the value of a diamond, we say that it is of such or such a mater. In analyzing the purity of a Christian tion, we may say that it is ef such or such a spirit; that in the ore of grosser motives are contained, as it were, s many grains of the spirit of Christ

was called to

but God, did a thought of ill-will to

any human being steal into his heart

as the long estalogue of injuries he

had received from his countrymer

pressed upon his memory? Did

shade of anger cross that grief-marred

This is true; and I think it may probably be true also, that seme of provided themselves with swords in consequence of the injunction of their But what then? The reade New, is war at all like Christ of the New Testament will find that Whence come wars and fightings ? hitherto the destined teachers of Chris-tianity were evidently imperfectly ac-Whence the emotious that fill the heart being atroeities which uo brute inflicts

3. Never promise them unless you quainted with the nature of their Master's religion—their conceptions of it were yet gress and Jewish. The very ppon its fellow-brute-in the act of thrusting his maddened soul into the question that is brought against us presence of its God on the point of the and the succeeding conduct of Peter. ayonet, of maining and mutilating his body, and stamping it in the mire of its own blood into the earth? In kingdom is not of this world, and that his servants might not fight. Even emotions and actions like these, is after the resurrection, they seemed to be still expecting that his purpose was there any of the spirit of Christ? Follow him from the manger to the cross. to establish a tomporal government, through every trial he endure, through all the bitter obloquy store again the kingdom un-Why do we avail ourselves and persecution that were heaped upor him, through all the indignities which of the conduct of the apostles, before daily suffered. Stand by him at they themselves knew the duties of tianity? Why, if this example of Peter be authority to us, do we not approve the subsequent example of the same apostle in denying his Master? Why indeed, do we argue the conduct thorns was placed around his temples, whilst he was staggering up the hill of why, indeed, do we argue the conduct of Peter at all, when that conduct was immediately condemned by Christ I And, had it not been condemned, how blood under the weight of his cross. when the nails were driven, and when happens it that if he allowed his followers the use of arms, he healed tho his spirit upon his murderers, and only wound which we find they ever inflicted with them? cried, FATHER, FORGIVE THEM! FATH- other. It appears to me, that the anosthes ER, FORGIVE THEM! Observe him at any point of these fierce temptations. acted on this occasion npon the prinat any lone moment of his agony, at on another, when they asked, "shall we command fire to come down from heaven to consume them?" And that his night-wrestlings in the garden when he sweat, as it were, great drops of blood in view of the last scene of his suffering. See what were the fruits their Master's principles of action were also the same in both—"Ye know not of his spirit in these "extreme eases." When there was none to see and hear what manner of spirit ye are of; for

onsider what manner of spirit he is of.

I think then, that no argument ariscountenance under cover of the night? Did a tone of unkindness strengthen ing from instruction to buy swords can be maintained. This, at least, we know, the emphasis of his midnight prayer? that when the apostles were completely commissioned, they neither used nor possesed them. An extraordinary imagination ho must have, who conceives of an apostle, preaching peace and roconciliation, crying "forgive in-juries," "love your enemies," "render not evil for evil;" and at the conclu-If the Christian is a branch of such a can testify it, sion of the discourse, if he chanced to meet with violence or insult, promptly drawing his sword, and maining murdering the offender. We insist upon this consideration. were to be worn, swords wero to be and there is no rational way in which they could have been used, but some such as that which we have been supposing. If, therefore, the words, "Let him that hath no sword sell his garment, and bny one," do not mean to authorize such a use of the sword, they do not mean to autorize its use at all and those who addhose the passing at all and those who addhose the passing and the passing at all and those who addhose the passing and the passin they do not mean to authorize its uso

while that vital connection exists, no cannot fight, unless a malignant ele-ceremonies, who give little heed to the cannot fight, unless a malignant true, spiritual consecration of God's ment be first infused into the founting true, spiritual consecration of God's ment be life spirit. Own day, know not what they forfeit! Never until the powers and principles of this world shall change the attributes of the Son of God can the Christian fight, or late, or curse, or injure, or scorn his brother man. His mora inability to indulge these passions, and to perpetrate these deeds, is fixed upon him by a law as irrepealable as the elements of God's being .- Advo-

Rules for home Education.

important duties of managing endered devolving upon them.

1. From your children's earliest in-fancy, inculcate the necessity of in-stant obedience.

2. Unite firmness with gentleness,

Let your children always understand

are quite sure yeu can give them what

you say.
4. If you tell a little child to do something, show him how to do it, and see that it is doue.

5. Always punish your children for disobeying you, but never

punish them in anger. 6. Never let them perceive that they vex you or make you lose your com-

7. If they give way to petulance or

the erowning seene of iguominy and malice, when at Pilate's bar he was spit upon and buffeted by the malig- ishment when the occasion arises, is spit upon and buffeted by the malig-ishment when the occasion arises, is neut mob. Watch the expression of his countenance when the expression of his countenance when the crown of the property was placed around his temples the fault be renewed.

9. Never give your children any thing because they cry for it.

hen the nails were driven, and when the nails were driven to the nails

11. Teach them that the only way to appear good is to be good. 12. Accustom them to make

little recitals with perfect truth. 13. Never allow of tale-bearing Teach them self-denial, not selfindulgence, of an angry aud rescutful

> From the Sunday-School Time "Hallow My Sabbaths."

Said a dear friend to me once, "As Said a dear friend to me once, "As my Sabbaths go, so goes the whole week; and my week-day duties much affect my Sabbaths." I have often thought since then how much truth was contained in her remark. Al-Was contained in her remark. Al-West was contained in her remark. Al-West was contained in her remark. Al-West was the specific of the specific or Such was Christ. Is the disciple was contained in her remark. Algreater than his Master? Are his though distanct, the Sadoata and the temptations greater, the "extremo week are intimately connected. The temptations greater has exposed, more lives of the excellent ones of earth extreme than were those of his Master? show this truth botter than any words of the case of the case of earth extreme than were those of his Master? The constitution of the case of the case of earth extreme than were those of his Master? The constitution of the case of earth extreme than were those of his Master? The constitution of the case of earth extreme than were those of his Master? The constitution of the case of earth extreme than were those of his Master? The constitution of the case of earth extreme than were those of his Master? The cases of earth extreme than were those of his Master? The cases of earth extreme than were those of his Master? The cases of earth extreme than were those of his Master? The cases of earth extreme than were those of his Master? The cases of earth extreme than were those of his Master? The cases of earth extreme than were those of his Master? The cases of earth extreme than were those of his Master? The cases of earth extreme than were those of his Master? The cases of earth extreme than were those of his Master? The cases of earth extreme than were those of his Master? The cases of earth extreme than were those of his Master? The cases of earth extreme than the case of the case of earth extreme than the case of the case of earth extreme than the

If the Christian is oriented is such a vine; if God has ever ascribed peculiar honor vine; if he abides in such a vine; if God has ever ascribed peculiar honor his heart is grafted into the heart of Christ, and thence receives the vital pilicit commands are given for its ob-order than the contract of fluid of its spiritual existence; in short, servance, and most heart-cheering if he have the same spirit that was in promises to those who obey these con Christ breathing and begetting life in mands. But it is surprising and painhis soul, then in the extremest cases of ful to see how this blessed day is de-sudden and fearful trial into which a secrated; not by people of the world sudder and fearful trial into which a burnam being may be thrown, he will simply, but by numbers of those who have act, speak and pray like his Master—like the Captain of his salvation, who like the Captain of his salvation, who was made perfect through suffering, to think that their whole duty is performents of this world may rule and rage as they please; but sanctuary are attended, or a few outserprincipalities, nor powers, nor ward forms observed. How many seem for the bleehing heart, and be dearer things are a transported by the same attended or a few outserprincipalities, nor powers, nor those several row things to come." to forget the home duties of the day— and better than all earthly friends.

while that vital connection exists, ho tians who are content with forms and The day is a sacred trust, given to us as a means of advancement in the heavenly life. Can it be that streetwalking, idleness, frivolous conversa-tion are harmless, as many profess to consider them? Are they not stumbing blocks in the way of all who allow

And what shall we say of parents who seem to have no fitting sense of duty in this matter? Where are their children Sabbath afternoons? Perhaps walking with others, or going one to The following rules are worthy of being observed by all who have the important duties of managing children the consider the end of all this Surely they have no proper estimate of their learnin responsibility. It were well indeed if we had more of the well indeed in the well in views of our ancestors in this matter in place of the careless neglect and real profanation so commou in these

modern days.

We would not be misnuderstood. The Sabbath is not a day of austere observances, and gloomy aspects. Far from it. It is a day of sweet duties and inviting privileges, and it should be made such for our children-emphatically the "day of all the week the

Reader, if you love God's day, and esteem it "a delight, the holy of the Lord and honorable," does it not pain you to see it so much descerated by many around you? Will you not giv your faithful, prayerful influence that these earthly Sabbaths may be to them also a foretaste of that blessed rest then gently reason with them on the God?

M. H. F. Princeton, July, 1865.

"I Stand at the Door and Knock."

It is Jesus who says this. He knocks at the door of the heart. Knocking implies a desiro to enter. And he speaks as well as knocks: "If any man hear my voice, and open the door, I will come in to him." He seeks to come in, that he may bless the sou with his richest gifts, "I will sup with him, and he with me." Feasting together is the token and pledge of friendship. Spiritual feastings is com-munion of soul. Such communion with Christ is the earnest and pledge of

heaven.

He knocks that he may be invited to come in. He might force an en-trance; but if not welcomed, his presonce would be no blessing. It would only excite terror and alarm. He will

Such was Christ. Is the discipled a second and the second and the

God has ever ascribed peculiar honor treaties of a Christian friend urging

When property wastes away, earthly plans are blighted, and worldly prospects are dark, Jesus, laden with eavenly treasures, asks to come in and enrich the soul.

When prosperity smiles, when the destroyer is kept back and health redestroyer is kept back and health reuestroyer is kept back and neath re-turns, ease after pain, and comfort afturnt you the power and coming of our er sorrow, how kindly and gently does he knock, that the grateful soil, melt-nesses of his majesty. ed into penitence and love by his goodness may open the door.

When the Spirit of God is descending, when many are inquiring after the joicing in hope, Christ is knocking. By oalls up to remembrance sins of the past, suggests thoughts of death, judg-ment, and eternity, and urges the soul to flee for refuge to the blood of atone-ment. Every motion of the Spirit is a knock at the door.

In some of these ways, has not Jesus knocked at the door of your heart? It may be that, amid the din of worldly pursuits or revelry of earthly pleasures, you have not heard his voice; still he has been knocking. Even now, in his long-suffering, he is writing at the door. If you will hear his voice; and open the door, he will come in. But he will not always wait. He has said, "My Spirit shall not always strive with man."-Am. Messenger.

The Spoken and Written Word.

BY MRS. H. A. CROUCH.

Adam hoard the voice of the Lord Adam hoard he voice of the Lord God walking in the garden: and Abraham talked with God as a friend talks with his friend, Moses and Sannuel and all the holy prophets listened to the spoken words of the Most High, and obeyed with tilial fear and love.

You woulder there should be any unbelief, when God's will was made known to man in a manner so striking You wonder there should be any re-bellion, when his terrible power and majesty were so manifest. But alas fallen race. Of the six hundred thous and who started out from the land of bondage, under circumstances so strik-ing, hearing the terrible voice of God in Sina, and witnessing from morning till night, and from night till morning, miracles of power and love, only two entered into the promised land, and it is written "Because of unbelief." Read and wonder! such rebellion, such unbelief on their part, such matchless forbearance and love on the part of (1od! We can find no plea or excuse for them, and think if we had lived in their day, we would not have done as they did. If we could hear the voice of God now speaking to us, "this thou shalt do," or "This thou shalt not do," we think we could not mistake his wil we think we could not mistake his will concerning us, or fail to do it. If we should hear him say obey me; I will give you all needful things for this life, and eternal happiness and glory hereafter; would not we meet the condi-tion, and rest in the promise? would there not be such a certainty connected with a promise which we should hear right from the lips of God, as would leave us no room whatever for doubts and unbelief?

But we do have the written word of God. And is not the written word as good, as sure, as much to be relied inpon as the spoken word? Is it not generally considered better?

If we give our house and lot to our neighbor it is his, surely. He may be lieve our word and wonder at the greatness of the gift. But suppose ho does not hear us, but has in his hands a paper written, and properly signed, in which the property is deeded to him; is he not better satisfied? Is he not even more suro, and does he not

nesses of his majesty.
"For he received from God, the Father honor and glory, when there came such a voice from the excellent glory, This is my beloved son in whom I am well pleased. And this voice

dawn, and the day-star arise in your earts. What is this more sure word hearts. What is this more sure word of prophecy? What can be more sure than to be present, and see with our slown eyes the heavenly glories of a transfiguration seene, and hear with one ears a voice from the excellent, far art njury, and then reply quietly? The following verses clearly show that the Scriptures are meant: Knowing this first that no prophecy

Precious testament and will of God! making us heirs of God, and joint heirs with Jesus Christ! Lifting us from the destitution and poverty which sin has brought upon us, and giving us a place with Christ on his throne, where we shall reign with him forever

light and glory ineffable l
So simple, so plain the condition, a child may understand, and a wayfaring Glory be to the Father, the Son and the Holy Ghost forever! The holy, riune God severally interested to say a world of sinners lost !

"The thing surpasses all our thought, But faithful is the Lord, Through unbelief we stagger not For God hath spoke the word.'

Heaven and earth shall pass away ut my words, says Jesus, shall not pass away. We might spend our lives n trying to level one hill, but the earth shall pass away, yes the heaven and the earth, but God's word shall stand.

Repent of and forsake your sins. Believe in the Lord Jesus Christ, what other condition is there of salvation? What more doth thy God require of thee? Then take the precious word o God. Its promises are full and com-plete, they are thine, Christian. Be-lieve them. Believe them as you would if they were spoken to you right from heaven, amid the glories of a scene like that upon the mountain when Moses and Elias talked with Josus, and the

Read the commandments and obey thom, as you would obey, if you heard them given out amid the thunderings For this Bible is a more su of Sinai. For this Bole is a more sure word of prophecy, whereunto ye do well that yo take heed, as unto a light that shineth in a dark place.

By doing this, though you may now feeling around you in darkness be sure the day will dawn, and the day-star arise in your hearts.—Ea

All men, as men, have one and the same important business; to act up to the excellency of their rational nature, and to make reason and order the law of all their designs and actions. All Christians, as Christians, have one and the same calling, to live according the Christian Spirit, and to make the sublime precepts of the Gospel the rest more securely in that written pro-mise than he would in the spoken word, even though it were confirmed again and again to bim? Says St. Peter in his second epistd, all.—Law.

Strong Men

Strength of character consists of two things—power of will and power of self-restraint. It requires two things of self-restraint. It requires two things for its existence—strong feelings and strong command over them. Now we all mistake strong feelings for strong character. A man who bears all be which came from heaven we heard tremble, and whose bursts of fury when we were with him in the holy make the children of the household mount.

"We have also a more sure word of all things, we call him a strong man, ye take heed, as unto a light that that is that weak man; ye take heed, as anto a light that it is his passions that are strong; he shinch in a dark place, until the day You must measure the strength of a man by the power of feelings he subgrant injury, and then reply quietly That is a man spiritually strong. Or did we ever sec a man in anguish stand as if carved out of solid rock master "Anowing of the Scripture is of any private tuest pretation." For the prophecy came less daily trial remain sitent, and pretation in old time by the will of man; but tell the world what cankered his home not in old time by the will of man; but tell the world what cankered his home not in old time by the will of man; but the property of the strength of strong passions, remains chaste, he who is keenly sensitive, with manly powers of indignation in him, can be provoked and yet restrain himself and forgive, those are the strong men, the spiritual heroes.—Phre. Jour.

The Spirit of the Departed.

BY R. T. HARVEY.

know thou hast gone to the home of th

Then why should my soul be so sad? know thou hast gone where the weary re-And the mourner looks up and is glad,-Where love has put off, in the land of its birth The stains that it gathered in this, And hope, the sweet singer, a creature of earth Lies asleep on the bosom of Bliss.

know thou hast gone where thy forehead i

With the beauty that dwelt in thy soul, Where the light of thy loveliness cannot

Nor thy spirit flung back from its goal; know thou has drank of the Lake that flows Through a land where they never forget That sheds o'er the memory only repose, And takes from it only regret.

This eye must be dark, that as yet is no dimmed. Ere again it may gaze upon thine; But my heart has revealings of thee and thy

In many a token and sign : I never look up with a vow to the sky, But light like thy beauty is there; And I hear a low voice like thine in reply,

When I pour out my spirit in prayer, In thy far-away dwelling, wherever it be, I know thou hast visions of mine; And thy love, that made all things as m

I have not yet learned to resign, In the bush of the night on the waste of the

sea, Or alone with the breeze on the hill, have ever a presence that whispers of thee And my spirit lies down and is still,

And though, like a mourner that sits by the

I am wrapped in a mantle of eare Yet the grief of my bosom-oh, call it Is not the dark grief of despair.

By sorrow revealed, as the stars are by night Far off a bright vision appears. And hope, like the rainbow, a creat Is born, like the rainbow, in tears

The Berald of Gruth.

The next semi-annual Conference in Virginia will be held on the last Friday of August. The brethren from all parts of the country are invited to at-

The Cholera prevails to a considerable extent in the cities of New York, Brooklyn and several other Atlanti

The Atlantic Telegraph Cable has been at length successfully laid across the Atlantie Ocean, from Valentia Bay to Heart's Content, New Foundland The great work was completed on Friday, July 27th, and dispatches are now daily transmitted between the

Peace has again been declared be tween Austria and Prussia.

A great storm passed over portions of Waterloo Co., Canada West, on Sunday the 22nd of July, raging with terrible fury in the vicinity of Waterloo, Preston, Berlin, &c. The storm was accompanied with hail and rain. Buildings, fences and trees were greatly injured and some entirely destroyed Fruit trees and grain suffered severely, and some tracts of timber were almost entirely destroyed .- Waterloo Chron-

A man residing at Washington Illinois, took down his gun a few Sabbaths ago, as was his custom on that day, for the purpose of hunting. He had not gone long, when the accidental discharge of his gun drove the con tents through his own head, killing him almost instantly .- Religious Tel

Another warning for Sabbath break

A Suggestion.

Bro. Philip Stauffer of Lancaste Co., Pa., suggests that a table, simil to the one given in his letter in another column, giving the places and times of meeting and the names and P. O. addresses of all the meetings and ministers throughout the country should be published.

In Laneaster Co., and also in Canada the brethren have for some time been in the form of an almanac, in which neeting, &c., for those respective calities are given.

I believe it would be useful and in teresting to all, and of special advant age to all who wish to travel, if we should have some publication in which all such information were given it proper form for convenient reference.
If properly arranged this could all be
given in a very small space, and with
out incurring any great expense.

out incurring any great expense.

If this suggestion meets the approva
of the brethren, and they will interest
themselves and send us the necessary information, we will put it in prop form and have it published by the fir

hear from any who feel an interest in this matter.

Fatal Accident

On Wednesday the 18th of July, Jacob Gotbold met his death very sud-denly, near St. Mary's, Canada West He was employed as a brakesman on the Grand Trunk R. R. He was standing on the roof of a freight car, as it was approaching a deep cut where the road passed under the bridge of the National Cross Road. Not seeing the bridge, he struck his head against it, was taken in care by the superinten-dent of the road and brought to Berlin, Waterloo Co., where his parents reside and on Friday the 20th it was deposited at the Mennonite grave-yard (Eby's), there to rest free from all earthly pains. He was about 19 years

Children's Column.

For the Children

The following questions I found in another paper. They are all useful and important questions, and I wish all the children who read the Herald would take their Bibles and try to

1 What does Josus say concerning 2. By whom are children compared to arrows in the hand of a mighty

3. By what prophet were children cursed in the name of the Lord? and

why?
4. What king decreed the death of the male children of the Hebrews? children of Bethlehem and the coasts thereof should be slain? and why?

6. Who wept for her children aud would not be comforted? 7. What has God promised to do for fathorless children?

8. Upon what occasion did Jesus call a little child to him? 9. Of whom was it said, "This child is set for the fall and rising of many in Israel"? and what does this mean?

10. Of whom was it said in infancy "She saw he was a goodly child"? and by whom was the child thus regarded 11 Of what child was it said that "he increased in favor with God and

12. Can this be said of you!

For the Herald of Truth. Vanities of Youth

"Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word."— Ps. 119: 9.

saddens the heart of the true It sadges be behold the vanities in the world. May the Lord by his holy way of righteen suppose the world. May the Lord by his holy way of righteen suppose the world of the w directly opposed to each other. They take pleasure in those things which are "highly esteemed among men"; but the Savior says, "That which is highly esteemed among men is abomi-nation in the sight of God." That which is abomination in the sight of God, is abomination in the sight of his children also.

They take pleasure in such things as tend to lead them away from God; and Satan delights to lead them on the broad and downward road, the end of

of January next. We should like to which is everlasting destruction. Dea stop, dear young woman, and take heed to a word of warning. Have you ever thought how absurd it is in you to be pursuing a course which you know to be contrary to the will of Him who created you, keeps you alive, and blesses you with innumerable blessings each day of your life, and who so much desires that you turn away from the life to his service. Have you not often been convinced that you are aeting very inconsistent with the word of God? and do you not know too that the end of such a course, if continued in, is death? Then, how can you, O in, is death? Then, how can you, O poor sinner, still pursue a course in which you are daily offending your Creator, who has always been kind and merciful to you? You must acknowledge that it would have been just if he had taken away your life of the heavenly city, and from the long ere this time and sent you into it derives a pure and steady light. everlasting fire prepared for him whom

> I entreat you, then, dear young friends, as one who loves your souls, to consider how imprudent it is for you to disobey your kind heavenly Father, and to neglect the one thing needful, that which will make you in this life and unspeakably happy beyond the grave.

thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord

Once more dear friends I entreat

Once more, dear friends, I entreat you, as you value everlasting life, take heed to that which is for your good: "eleanse" your way "by taking heed thereto according to the worl of God," and it will be "a lamp unto your fact and a light unto your path," and will lead you unto everlasting life. Will Bunyan does not place the land of Beulah, or even the delectable Monny or the sail refuse to plose the comwere even sure of living four score youth have passed away, but the advears, would it not be prudent in you vanced pilgrim finds many a delectable to devote all those years to the service mountain of your gracious Creator? You will realize more real happiness in the service of your Creator in one year, than brighter than in his youth. Theu tho in a whole lifetime spent in the service world's glare often hid that prospect of the wicked one. Seek, then, pleasures no longer where they can not be found. Come to the Savior; engage in his service, and you will confess bright star of promise set in darknoss, that you never knew before what real Many a cloud shuts out the light of happiness is. You will also thank the earlier days, but a calmer, purer, se-Lord that you suffered yourself to be rener light takes its place. Peaceful persuaded to forsake the vanities of and happy is the old age found in the the world. May the Lord by his holy way of righteousness.

From your brother

"How shall the young secure their hearts, And guard their lives from sin? Thy word the ohoicest rules imparts To keep the conscience clean.

"When once it enters to the mind, It spreads such light abroad; The meanest souls instruction find And raise their thoughts to God.

'Tis like the sun, a heavenly light That gnides us all the day; And through the dangers of the night, A lamp to guide our way."

> From the Sunday School Times Old Age.

BY CATHERINE M. TROWBRIDGE.

Many shrink from the thought of ole age. They regard this period of life as a region of shadow and gloom. It is only on the earth side that it pre sents this aspect. On the heavenward side the light which shines upon that land is steady, calm and serene. The old age of the worldling does indeed lie upon the confines of the grave and the deeper darkness beyond. But Christian old age lies on the confines of the heavenly city, and from thence In most cases that city seems very

far off to the youthful pilgrim, vistas of earthly objects stretch be-tween. How dim and shadowy its outline! how much like a dream it ap-pears! how little like one of the actual outline! how much like a dream it ap-pears! how little like one of the actual | from growing by not giving way to it; realities which lie before him! As he and we can think and think again of proceeds the distance lessens. Fewer and yet fewer are the objects of hope and yet fewer are the objects of hope and expectation that hie between. He has now, as it were, a line, to measure The Savior is inviting you to come.
The people of God invite you to come and taste the goodness of the Lord-Behold, the Savior stands at the door of the measures with those years his the data seeds from growing, then, as even if your hearts and knocks. O admit of your hearts and knocks. O admit him quickly and you will find just the twenty. Does that period to his apfriend you need. Do not any longer prehension measure his future life? seek pleasure in the vanities of this Ah, no! a long vista stretches out yet world; but "come out from among beyond, filled with objects of hope and them, and be ye separate, saith the ambition. Not so with the man of Lord, and touch not the unclean forty. When he takes the past as the hing; and I will receive you, and will "measure of the driven he follows: measure of the future, he feels that the line is long enough to roach the end,
Ho knows, indeed, that the distance yet to be travelled may be very much shorter, but it ean hardly be longer.

vanced pilgrim finds many a delectable glimpses of the heavenly eity. His vision in that direction is clearer and from his eyes. As he has passed on in his journey, he has mourned over

the setting sun of many an aged pilgrim. Dimmed or quite expired are many of the lights that shone on his earlier years, but bright is the light from the golden gate of the heavenly city. Life's severest conflicts are all passed. Faith has been tried in the passed. Faith has been tried in the into the account, and will tend to indurance of affliction, and now it is clear, bright, unwavering. Youthful reader, do you desire that such an old age may be yours, if spared to that period? "Remember now thy Creator

in the days of thy youth." Obedience to this command is the entrance of the

Good and Bad Seed

As our boosts are like the busy earth, always making something grow, let us be careful to put good seed into them. The earth causes whatever seed is in it to grow without any choice in the matter, but our hearts can choose what shall grow and what shall not

The evil seeds are already plentiful in our hearts, springing up from our evil passions, and also flying into our hearts from observing the evil doings of others, like the thistle down that flies to us from our neighbour's neg-lected land. The good seed comes in to our hearts when we listen to God's word, and it is with us to choose which shall take root and grow-the good or the had

Whenever the evil seeds shoot out a thought, we can check it and keep it his angels and they shall gather out of his kingdom all things that offend and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.
Then shall the righteous" (in whose hearts the good seed has taken root and brought forth fruit) "shine forth as the sun in the kingdom of their

The Treasures of the Wicked

Every man is treasuring up stores for eternity; the good are laying up you, then, still refuse to obey the commands of God? Will you still be understand the concerned for your soul's salvation?

If you are still putting off this important work until a more corneinent season arrives, and disappoint you of all your vain hopes. If you is a superstand to the concerned for the concerned for the concerned for the work with the pulse of the putting the concerned for the work of the work of the putting the concerned for the work of the work of the putting the pulse of the fine of the putting the pulse of the fired so of the putting the pulse of the p He may be forming pleasing connecbut he is also treasuring up tions; but he is also treasuring wrath. Every day adds something the heap. Every oath the swearer ntters, there is something gone to the heap of wrath. Every lie the liar tells, there is constling gone to the heap. there is something gone to the heap of man commits, there is something gond to the treasure of wrath. Every he lives in sin, the book of God's re membrance records it against him. The impenitent man has a weightier treasure of wrath to-day than he had yesterday; he will have a weightier to-morrow than he has to-day. When he lies down at night, he is richer in vengeance than when he rose in the

He is continually deepeuing and darkening his eternal portion. Every neglected Sabbath increases his storo negrected Sabbath mereases his store of wrath; every forgotten sermon adds something to the weight of punishment. All the checks of conscience, all the remonstrance of friends, all the advice and prayers of parents will be taken into the account, and will tend to inThe angels come no more .-But their sweet hymn of praise Still, on the plains of earth, Our greatful hearts may raise.

Yes, we can join the song Which school still shove -Glory to God on high On earth sweet peace and love!

Christians, you have no painful and

Died.

On the 10th of May 1866, in Fayette Co., Pa., of Consumption, Catharine, wife of Emanuel M. Saylor, aged 26 years, 3 mo. and 11 days. She was buried on the 11th, upon which occasion a funeral discourse was delivered by Bro. David Johnson, from Rev. 14: 13. She was a faithful member o the Monnonite Church, and leaves a husband and one child to mourn their

On the 29th of July, in Doylestown township, Bucks Co., Pa., Joshua Hiestand, son of Pre. Jacob Iliestand, aged 49 years, 5 mo. and 16 days. He leaves a wife and three children to mourn his early death.

HENRY WALTER.

On the 16th of June, in the vicinity of New Bloomfield, Perry Co., Pa., o spotted fever, Benjamin F. Ayle, aged 4 years, 3 mo. and six days. He was sick only about twelve hours. Funeral services by Bro. Geo. Rupp from Cumberland Co., who was here on a visit through Perry and Juniata Counties.

SUSAN A. AVLE.

On the 20th of March 1866, in Salsbury township, Laneaster Co., Pa., Lizzie, wife of Christian Kurtz, and daughter of Geo, Weaver, deceased, aged 76 years, 9 mo. and 8 days. She was buried on the 23rd. A funeral sermon was preached from Rev. 14: 12, 13. She bore her sufferings with Christian fortitude. Shortly before she died, she said, "I saw my deceased children—I am going to them." She was a member of the Mennonite church

for a number of years.

Our friends and neighbors fall upon our right and left; one by one they lay off their mortal robes and put on the will soon be numbered with the multi-tude of the dead, and our spirits will go to try the realities of an eternal state of existence.

ground on her old nomestead. Further assertion preached, at Wideman's Meeting House, by Samuel Schlicter and the writer, from Ps. 90: 12, "So teach the writer, from F.z. 30c. 12, 450 teach us to number our days, that we may apply our hearts to wisdom." She was a member of the Meimonite Church. During her earthly pligrimage, her hopes were often beelouded with doubts and fears, yet in the last moments of her life, she could exclaim with a bright hope, "There is room in heaven." We hope she is now enjoy:

Tomas MILLER.

Tomas MILLER.

Tomas MILLER.

Tomas Miller (1998) Alexander (1998) Alexa ing the rest that remains for the peopl of God.

J. H. STECKLEY.

Christians, you have no painful and expressive journey to undertake in order to present yourself before the Lord. Your Shiloh is at home. Of you no coatly sacrifice is demanded. Offer unto the Lord thanksgiving, and pay your yows unto the Most High. Call upon him in the day of trouble and he will have mercy upon you.

Some of July, in Fairfield Co., berger, and the state of July, in Fairfield Co., berger, and the state of July, in Fairfield Co., berger, and the state of July, in Fairfield Co., berger, and the state of July, in Fairfield Co., berger, and the state of July, in Fairfield Co., berger, and the state of July, in Fairfield Co., berger, and the state of July, in Fairfield Co., berger, and the state of July, in Fairfield Co., berger, and the state of July, in Fairfield Co., berger, and the state of July, in Fairfield Co., berger, and the state of July, and 29 days. He was buried on the St., on the St. and 29 days. He was buried on the St., and 29 days. He was buried on the St., and 29 days. He was buried on the St., on the St. and 29 days. He was buried on the St., and 29 days. He was buried on the St., and 29 days. He was buried on the St., and 29 days. He was buried on the St., and 29 days. He was buried on the St., and 29 days. He was buried on the St., and 29 days. He was buried on the St., and 29 days. He was buried on the St., and 29 days. He was buried on the St., and 29 days. He was buried on the St., and 29 days. He was buried on the St., and 29 days. He was buried on the St., and 29 days. He was buried on the St., and 29 days. He was buried on the St., and 29 days. He was buried on the St., and 29 days. He was buried on the St., and 29 days. He was buried on the St. and 29 days. He was buried on the St. and 29 days. He was buried on the St. and 29 days. He was buried on the St. and 29 days. He was buried on the St. and 29 days. He was buried on the St. and 29 days. He was buried on the St. and 29 days. He was buried on the St. and 29 days. He was buried on the St. and 29 days. He was buried on On the 5th of July, in Fairfield Co., hope, but can rest assured that it is well with the child.

> How soon the lovely child has gone To its eternal happy home; To such as Noo rest is given. And he is now with Christ in heaven,

Where he forever will remain, Nor o'er return to you again; But if your heart to God is given At death, you'll meet your child in heaven

Therefore dear parents, weep no more, Although it is a trial sore, To part with those the Lord has given, For your dear child is now in heaven.

On the 1st of May, in Wayne Co., Ohio, Bro. John S. Eshleman, aged 56 years, 6 mo. and 14 days. Funeral services were conducted by Henry Martin and John B. Shoemaker from Uaw 22:12.

On the 23rd of June, in Haldimand P. Co., Canada West, of a protracted ill-Junes, Bro. Jacob Swartz, in the 55th year of his age. He was buried on the 25th at Huber's M. H., where a the state of the same as delivered by Abderson.

Bro. Swartz was a minister in the Mennonite Church. He was ordained to preach in June 1838, and was a faithful steward in his Master's house, He earnestly admonished his hearers to flee from the wrath to come, and to refrain from the wrath to come, and to

its vanities and pride.

During his sickness, his great concern was to speak to those who came to visit him about religion, and to exhort them to humility—to lay aside the and take up their cross and follow

Tho last words he spoke to me, he aid, "I have considered all my things and I think I can make them no better. I feel that I have grace in Jesus, that I can meet him and obtain the crown of glory, where there will be peace and love." "He slept with his fathers and they buried him in the city of David." 2 Chron. 27: 9.

DETRICH HOOVER.

On the 6th of June 1866, in the On the 6th of June 1806, in the Alleghany Valley, in Brecknock town-ship, Berks Co., Pa., Elizabeth Good, aged 80 years, 7 mo. and 17 days. Her maiden name was Bowman. On Sunday the 8th she was buried at the

State of existence.

Gabriel Bear.

On the 11th of June, in Juniata Co., Pa., Elizabeth, wife of John Stelley.

On the 10th of June, in Markhan, York Co., C. W., Susana Laman, widow of Abm. Laman, dec., aged 77

Funeral sermon was proached by the

years, 5 months and 10 days. She was brethren Jacob Graybill and Samuel buried on the 12th, at the burying. Winey, from Rev. 7: 16, 17. We ground on her old homestead. Funeral hope she is, as she desired on the night c. R. Nener, Allen

On the 6th of June, infant daughter of Bro. and Sr. Isaao and Eliza Hersh-berger, aged 3 mo. and 13 days. Funeral sermon by the writer from Matt.

HENRY YOTHER. Livingston Co., Ill.

On the 27th of July, in St. Joseph
Co., Ind., of consumption, Esther, wife
of John Schrack, aged 25 years 1 me
May Beer, Bremse
and 8 days. She was a member of
the Mennonite Church and had a desire to depart and be with Christ.
Funeral serviton by the brethren Dan
Brundage and Daniel Brenneman from
2 Cor. 5: 1.

Letters Heceibed.

Gabriel Bear; Pre. Jacob Miller \$7.00; Dueph Jather, Ordiley Jacob Rock; Joseph Angspurger \$1.60; Eml. M. Saylor; H. B. Brenneman 2; Jacob Bock; Joseph Jather, Ordinger, Pauda Brenneman 2; S. 15.0; Jacob Bock; Joseph Jather, Ordinger, Pauda Brenneman, S. 15.0; Pre. John Brenden, C. Miller \$1.00; Phillip Standiffer; Toblias Miller; Pre. Geo, Brenneman; Pred. A. Rocks \$1.50; Christian Myer (Bo. Brenneman; St. 10); Geo, B. Reist \$1.00; Marcha Longardhil; Pre. Sann. Zimmeruman \$7.00; Geo. B. Reist \$1.00; Marcha Long \$1.00; John Strickler, S. 100; Christian, Shertz 30 ceats; S. 100; Christian, Shertz 30 ceats; S. 100; John Strickler, S. 100; March Barby S. 100; Sannuel Runk; S. 100; John Strickler, S. 100; Sannuel Runk; S. 100; John Strickler, S. 100; Slando Mayer \$1.00; Sannuel Runk; S. 100; Slando Mayer \$1.00; John Strickler, S. 100; Slando Mayer \$1.00; Sannuel Runk; S. 100; Slando Mayer \$1.00; Sannuel Jacob Wagner; S. L. Roth \$1,00; John Lapp

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Whole No. 33.

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TOHN P PUNK

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> For the "Horald of Truth." "There is a God "

The fool within his heart bath said. There is no God that all things mad Who but a fool would thus defa The truth which no one can deny?

Of this bless'd truth do testify : Despite what thoughtless mortals say, Declare, "There is a God," to day

The mighty thunders, as they roar, Bespeak a God of sovereign power, Who all things by his power controls Guides e'en the thunder as it rolls.

The beauteons lightnings we behold In brilliancy like shining gold Bespeak a God more brilliant still, And his omnipotence reveal,

The lofty mountains, as they bear Their giant heads into the air, Do show their Maker's fame abroad : They too declare, "There is a God."

The waters of the mighty deep Of God, the mighty Maker, speak : They do the bidding of his will. Grow calm at his word, "Peace, be stil

Tornadoes too and hurricanes Profoundly teach, Jehovah reigns, A God of sovereign power and might And who directs all things aright.

The little ant, the busy bee, By instinct prompted as we see, Declare their Maker's glorious name

While thus all nature speaks aloud To us, and says, "There is a God," We will not yield this confidence, But trust in God, our sure defense.

DANIEL BRENNEMAN. Elkhart, Ind.

The Good Shepherd.

BY PORERT ROYD.

"The Lord is my Shepherd." The figure which David here uses to de-"The Lord is my Shepherd." The sugar with the Lord is my Shepherd." The sugar which David here uses to designate his trust in the watchful care of his God, is one which would come with peculiar power and tenderness to his heart, having in his early youth his heart, having in his early youth been himself a shepherd. It was while heart, having in his early youth been himself a shepherd. It was while heart, having in his early youth been himself a shepherd. It was while heart, have now returned unto message came for him to appear before Samuel, the prophet, to be an ointed king over Israel. He would in the words, "There are very distinct marks by which those who have placed them."

He was not only one of the twelve like there who were the crowds had so flately cried, "Crucify him, crucify more with Christ than the rest. The extended having a complete, which the even knew him. I dare say by the was only one of the twelve him, from their own the heart, having in his early youth a stray; but have now returned unto message came for him to appear before Samuel, the prophet, to be an ointed king over Israel. He would

doubtless remember the days of quiet happiness he enjoyed, before the oares of an empire rested upon his mind, when going before his loved flock he led them to some lovely vale where they might find the richest pasture; or to some bright cool stream where they might quench their thirst. He would remember the day when he sat they most some grassy knoll, watching his flock, when a lion came and took a lamb ont of their midst, when he promptly followed the destroyer, slew him, and taking the lamb from the jaws of death, carried it back to its mother. As he cared for that little one and put himself between danger and it, so he felt himself under the

The occupation of a shepherd has been greatly honored. It was a shep-herd who won the first martyr's crown, and who was the first human being that entered heaven from earth. "Abel was a keeper of sheep." Moses, the great leader of Israel, the man who great work, by communion with God. It was while keeping the flocks of It was while keeping the nocks of Jethro, his father-in-law, that God appeared to him in the burning bush, and gave him his high commission. And it was to shepherds who watched their flocks by night, that the heraldangel first announced the most glo-

But, however many good shepherds there may have been in the world, there is One that riscs infinitely above them all. It was predicted of Him, "He shall feed his flock like a shepherd; he shall gather the lambs with hera; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." And he says of himself, "I am the good Shepherd: the good shepherd giveth his life for the sheep."

No man can say "the Lord is my shepherd," until he has first been re-conciled to God, through the blood of We cannot feel sweet comfort our own way, and be willing to be saved in the way of divine appoint ment. Our Lord says, "I am the good Shepherd, by me if any man enter in he shall be saved, and shall go in and he shall be saved, and shall go in and out and find pasture." He must be saved first, before he can find pasture. It cannot be too often nor too earnest ly enforced that we must first have gospel faith before we can have gospel experiences, that we must first trust in the saving efficacy of Christ's blood, before we can rejoice in God's love,

driven by fear of hell and terror of a coming judgment to take the course they do; they are drawn by the sweet attractions of the Saviour's loving voice to follow him whithersoever he goeth. Sometimes their faith is greatly put to the test by the ways that he leads them, but as long as they can meer who stood amid the thunders of all right. The eminently pions John Sinni unhurt, spent a large portion of Dod said, "Afficious are God's porhis life in the employment of a shep-though the property of the control was honored to talk with God face to face—who stood amid the thunders of face—who stood amid the thunders of all right. The eminently pious John Sinai unhurt, spent a large portion of Sinai unhurt, spent a large portion of blaik life in tho employment of a shepherd; and there in retirement, far from the distraction and bustle of the busy most part, make them bitter, putting world, he was prepared for his future to do such that the strength of our impatience and unbelief." But the people of God are under the

care of their Shepherd's providence as well as of his grace. It would be but a poor thing if we could trust him with our souls but not with our bodies, with our supplies for eternity but not for time. From the very nature of God his providence must be a particular time. From the very nature of courious, most thrilling news ever spoken to men. "Unto you is born a Saviour, who is Christ the Lord."

The room the very nature of courious, most thrilling news ever spoken to men. The providence must be a particular providence—extending to the minute as well as the great, to the case of the babe as well as the angel, to the affairs of the most obscure family, as well as those of the vastest emily. As might men come from Galilee? How is it, be expected in the proceedings of an infinitely wise Being, we often fail to see his plans and learn his purposes; often his ways are mysterious and per-plexing, "Clouds and darkness are round about him," but it is onrs to trust in his goodness and to adore his absolute sovereignty. We should not only submit to his holy dispensations, but rejoice that we are under the care of one who knows how best to dispose of ns and ours. A higher sentiment Jesus. We cannot recisweet common of me and ours. A mignet absolute from the truth, till we have first be than that of mer resignation becomes lieved the truth, and we cannot rejoice the week who know that God reigneth. in the Shepherd's care, till we give those who know that God reigneth over our wanderings, and come to thin. "All we like sheep have goue sarray; we have turned every one to sho own way." But we man shead which his wisdom and leave these when the some way." But we man shead which his wisdom and leave the some are full of new winning. astray; we have turned every one to his own way." But we must abandon ed as upon the whole best for us. In

St. Peter's First Sermon.

Simon Peter, the sou of Jonas, was a fisherman of Galilee, and a warm

one and put humsett between danger and it, so he felt himself under the protecting care of the heavenly Shepherd.

By Defore his flock, calling them, and the protecting care of the heavenly Shepherd.

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By Defore his flock, calling them, and the protecting care of the protecting care if they did not know their language? It would take them a long time to learn the tongnes of foreign countries; so the Holy Spirit gave them the powor to speak in any language in which they might want to preach, without having to wait to learn it.

On the first day of Pentecost, the ing about the room, and one of these harmless tongue-like flames rested on the head of each of them. They were now filled with the Holy Spirit, and found that they could speak strange

languages. The news of this wonderful event. soon spread through Jerusalem, and many people came to see if it were true. Yes, it was even so: every man

true. Yes, it was even so: every man heard them speak in his own language. They were filled with amazement, and said to each other, "Do not these our own tongue, wherein we were born?" You recollect that Jerusalem was now full of strangers from all parts of the world, yet they all heard their native language spoken by these

unlearned men. They could hardly believe that they heard truly, and said to one auother.

What does this mean?" There are always people who think themselves so wise that they will wonder at nothing. Some of these

theso men are full of new wine?"
Then Peter stood up and said, "I and my companions are not drunk, as you suppose; but that is come to pass which was foretold by the prophet Joel (Joel 2: 28): 'In the last days, saith God, I will pour out of my Spirit upon all flesh; and it shall come to pass that whosoever shall call upon the name of the Lord shall be saved.'

Then Peter, fearing nothing, preached a sermon to the large crowd before him. Only seven weeks ago, he had denied his Lord before a few; now he owns him before a vast multitude, in He was not only one of the twelve the very city where the crowds had so apostles, but one of the three who were lately cried, "Crucify him, crucify

not be afraid to come to Jesus, because sound: it was heard from the shepherd, is one reason that prompted me to you have crucified him, for the promise as he reclined at ease near the steps of write this article, and, if possible, to

As many as three thousand men pa and women owned themselves as dishim to be indeed the Christ, the Sen of God. - C. Hadley.

Singing

mercies bestowed upon them in Christ Jessen our Lord; or, in penitent sup-plication, with melting strains implere — Thus we see that singing is an ordiplication, with melting strains implore merey for past offences, it is one of the most delightful, edifying, and heart-soothing parts of his worship. Those heavenly strains heighten the believers' holy longing after God and heaven—animate them to press forward the strains of the strains of

It is an exercise which had its origin in heaven, and in which the people of God have, engaged in all ages of the trouble, the voice of song and praise worth. We read (Job. 38) that when the foundations of the earth were laid our way; and, when the sons of God shouted for joy; when the sons of God When Christ the Savier of manager line purposes was born, a multitude of the heavenly make the normal and with the sweet psalmist Jesus Christ, and be a help to us in host heralded his advent with songs of Israel we will be led to exclaim, "O the discharge of the solemn duties God in the highest, and on earth peace, make a joyful good will toward men!" And the re- our Salvation. Let us come before his deemed of earth, in heaven, shall time their voices anew to the song of Moses and the Lamb: and through the courts of the heavenly temple shall resonnd, sing unto the Lord all the earth. in ningled molody, the voices of saints and angels swelling in lond anthons of parise to the Lamb which was slain ness; come before his presence with and which is worthy to receive power, and riches, and wisdom, and strength, the words of the apostle where he says and honor, and glory, and blessing. The one hundred and forty and four thousand, whom John saw in his vis-ion, gathered on mount Sion with the

"Men and brethren, what shall we do 2" Among the Jews in later brown their said Peter, "Repent, and be baptized, every one of you, in the name of Jews Christ, for the forgiveness of of Jews Christ, for the forgiveness of your sins, and the Holy Spirit will techny things about the Savier which you do not yet understand. Do which you do not yet understand. Do which you do not yet understand. Do yon have crucified him, for the promise is to you and to your children, and to list fook; and from the fields of the call that are afar off. The good news of a Savior is for all, the good news of a Savior is for all, the gospel is free, without money and without price, without money and without price. Many were the words that Peter spoke that day to, the people, and understand by example but the state of the proper is the chamber of piety in gratitude and not into the disciplinary of the missapplied and made an occasion understand by example but expressly

Many were the words that Peter spoke that day to the people, and God's Spirit touched the hearts of the distribution of the di sover with his disciples on the night of his betrayal, they sung a hymn, and and women owned themselves as dis-ciples of Jesus of Nazareth, believing went out into the mount of Olives. with stripes and cast into the prison and made fast in the stocks, they "prayed and sang praises unto God."
Paul writes to the Ephesians, saying, "And be not drunk with wine, where-in is excess; but be ye filled with "Singing is an ordinance of divine the Spirit; speaking to yourselves in corshin: and when Christians unite psalms and hyunns, and spiritual songs, "Singing is an ordinance of airvine two ship; and when Christiaus unite with their hearts and their voices, and sing with the spirit and with the unphearts to the Lord." Again to the Again to the sing with the spirit and with the influence to the Lord. Again to the derstanding also the high praises of Colossians he says, "Let the word of God, and thus express to him, in Christ dwell in you richly in all wispsalms and hymns of adoration and dom; teaching and admonishing one praise, their gratitude for the manifold another in psalms and hymns and

But while it is an undisputed fact and much to be regretted that there Thus we see that singing is an ordi- are many persons, families and church es that neglect singing by far too much it is still encouraging to notice that in many neighborhoods, the young people especially are seeking prove themselves in the singing of sacred masic. I hope others will imheaven—animate them to press roward the first in their Christian course toward the Bacides this, it is a form of worship in mark for the prize of the high calling which it seems to me, every Christian be very proper for all our ministers or mark for the prize of the high calling which it seems to me, overy Christian of God in Christ Jesus. It makes them fogl unore closely that in God we live and move, and have our being; that all our blessings are bestowed by his paternal kindness; and that our every lasting welfare results from his redeem all our cycles of the care of the control of t duties of the day, it forms a pleasant conversation and games, as is too ofter done!

noise unto the Rock of

This also harmonizes with

presence with thanksgiving, and make

"O sing nuto the Lord a new song;

singing."

Youth is the time to begin to serve spiring, the sound of music falls on make us better servants of the Lord of praise to God, saying, "Glory to come let us sing unto the Lord: let us which we all owe to God, the giver of every good and perfect gift.

of sin, through the singing of vain,

foelish and sinful songs containing

entiments which excite the evil pa

sion of men, debase and degrade th

mind and lead them to acts of violence

and crime. Such avoid as you would a

venomous adder, and never pollute

But to cultivate the art of singir

for the purpose of worshiping and glorifying God, and thereby lending our feeble influence to elevate man-

kind, making them better and bringing

them nearer to God is our duty, and

vill ever lead us to appreciate mor

highly the great mercy and goodnes

of God, towards all his creatures.

ereated you.

despise the name of Him who

Let us then all make an effort to gain a knowledge of the art of singing, that we may sing songs of praise with God's children here upon earth, and then join the company of those who were redeemed from the earth, and are harping upon their harps, and singing a new song befero the throne.

J. F. F.

"Is any merry? Let him sing psalms Dear brethren and sisters, and readers of the Herald of Truth, should we ion, gathered on mount Sion with the Lamb, "sung as it were a new song, and no man could learn that song but the one hundred and forty and four thousan! Which were redeemed from the earth."

In some of our churches we find that a class a single si not seek to exercise ourselves in the and no man could learn that song but the benefits to be derived therefron, and the straight of the state of t Already in the carry alges of the hearty and can sing and freely mingle than an atthess or pandess on a very partiarles, we read of Julial, who was the father of all such as handle the of the house of the Lord. And I have the father, to speak to him, to love have the company, that have and the organ (Geo. 4: 21): and offen been encouraged and cheered limit: to stretch upward as a babe from they be specially careful to have their the father of all such as handle the large and the lorgan (Gen. 4:21); and often been encouraged and cheered in my heart, as I listened to the and the let off from their parsurers, the Egyptians who were all drowned in the waters of the local Sea, Moses and all the children of Israel sung a song of praiss unto the Lord for the mighty deliverance which IIc had wrought in their mist, saying, "I will sing unto the Lord, for he hath triumphed glorious-hade the same talent for singing, and all have not the same opportunity to impact the same talent for singing, and all be are of provided to the mist, and the condition of the mist, and the condition of the mist, and the mist of the condition of the mist, and the mist of the mist, to speak to him, to love a visit, or to receive company, that from they be specially careful to have the provided the mix to street unward as a bale from they be specially careful to have the careful the map lift his child hearts well dressed with the beautiful, the color of Israel the map the mix to street unward as a bale from they be specially careful to have the careful the map lift his child hearts well dressed with the beautiful, the condition of the map lift his careful as the map tilt in the seventant passed from a whole congregation, who joined as whole congregation of the map tilt is everlating and the cradle, that he may lift his child hearts well dressed with the beautiful, the cradle that he may lift his child hearts well dressed with the beautiful, his everlating are the readle, that he may lift his child hearts well dressed with the beautiful, hearts of levels of the sounce of the map the map tilt heart well dressed with the beautiful, hearts of the search that he may lift his child hearts well dressed with the carelle has the wall of the se

Christian Pilgrim's Rest.

Come, all ve mourning pilgrims dear. Who're bound for Canaan's land : Take courage, and fight valiantly; Stand fast with sword in hand : Our Centain's cone before us Our Father's only Son; Then, pilgrims dear, pray, do not fear, But let us follow on

We have a howling wilderness To Canaan's happy shore. A land of dearth, and pits, and snares, Where chilling winds do roar But Jesus will be with us, And guard us by the way Though enemies examine us He'll teach us what to say,

The pleasant fields of paradise, So glorious to behold, The valleys clad in living green, The mountains paved with gold : The trees of life with heavenly fruit Behold, how rich they stand, Blow, gentle gales, and bear my soul To Canaan's happy land.

Sweet rivers of calvation all Through Canaan's land to roll. The beams of day bring glittering scenes Illuminate my soul There are pond'rous clouds of glory All set in diamonds bright, And there's my smiling Jesus Who is my heart's delight

Already to my raptured sight And plenty spreads her smiling stores Inviting to my eyes. O sweet abode of endless rest, I soon shall travel there: Nor earth nor all her omnty joys Shall long detain me here.

Come, all you pilgrim travelers, Fresh courage take by me; Mcantime I'll tell you how I came This happy land to see: Through faith the glorious telescope, I viewed the worlds above And God the Father reconciled Which fills my heart with love.

Selected by A. J. Hibschman

Is the Heart Dressed?

When we see professors of religien very particular to have every article of wearing apparel very carefully ar-ranged, and spending a long time at the toilet table, in order to have every thing arranged in the most tasty man-ner; we feel like inquiring is the heart dressed? Has that been as carefully examined before the Bible glass, as the ontward person has been before the toilet mirror? When we see one so toilet mirror? very precise about the exterior, we have fears that the inside is sadly neglected. Would it net be better to To Pray, a giornors Tring.—As than in feet rating the person with the John Foster approached the close of life, and felt his strength gradually stealing away, he remarked on his in

From the Gospel Visitor. Slander Rebuked

"Speak not evil one of another brethren." Jas. 4: 10.

From the context of this beautiful advice of James, the apostle, and from his subsequent remarks in relation to similar admonitions, we learn that that mitting a gross sin by indulging in evil speaking one of another, as brothren, in the same fraternity. By exam-ining the sacred volume, we readily perceive that, to speak evil of our brother, we judge our brother, thereby speaking evil of the law, thus becoming a judge of the law, and not a doer of that law, which was submitted to us to observe and obey, but not to be judged by us. Know ye not that there is but one lawgiver, "who is able to save and to destroy;" and what are we, to assume such an authority as to judge the law? This great Lawgiver, through his inspired writers, declares 'all flesh to be as grass, and all the glory of man as the flower of grass.' The grass withereth, and the flower have been kindled, nations desolated, thereof falleth away: but the word of and myriads murdered, all through de-

christian propriety in reproving sin, and should be considered an act of sincere friendship, and an important duty. But in its discharge, much prudence should be exercised, lest we fall into the wicked crime of speaking evil one of another. A true regard to the honor of religion, and concern for the welfare of a fallen brother, frequently render it the duty to disclose the sinful conduct of another. Such disclosure should not be indiscriminately, but to some whose office it is to see that christian discipline and order are regarded, and disorderly conduct is checked by due disorderly conduct is checked by due-reproof. The eighteenth chapter of Matthew's Gospel teaches us the prop-er method to pursue in such instances. The common practice of spreading a brother's or sister's shame, by telling his fault to any or every member of the christian society, is a flagrant sin; frequently far more than the crime it discloses. A christian when under the influence of a religious feeling, can take no pleasure in hearing or in cir-culating evil. Where pleasure is found in hearing of iniquity, or in publishing a brother's guilt, the heart must plainly be under the wicked influence of malice, or envy, or resentment, or some disposition akin to that of the slanderers, who take delight in the sin of speaking evil one of another. Paul in his Epistle cautions aged women not to be "false accusers." The inspired Paul well knew of such a dissipred Paul well knew of such a dissipred Paul well knew for such as the property of the property spired Paul well knew of such a disof charity that it vanueth not itself;
position existing among the women,
that is, it boasteth not of itself. This
Chirist except divorced from sin. Give

though not understood so by all individuals. A certain writer defines the term slander, to charge a man falsely with faults, or rehearse his real faults from a bad motive, and without a logal requisition. This is most ordinarily done when the persons charged are absent, and proceeds from hatred of their person, or envy of their excellencies. It is also said that the name slanderer is the same in Greek as that, of a devit. When we consider who

die," insinuating that the Almighty said a lie when he cautioned our first parents not to partake of the forbidden fruit, and said, "Lest ve dic." Truth need not only be misrepresented against of Christ.
an individual to make him a slanderer, How was quires the disclosure, is a slanderer. Very generally though, truth is not it has occasioned more misery in this not so world than any other evil.

that if it were possible the very elect always thinks itself greater and better should have been deceived. Wars than it really is. The poet says: have been kindled, nations desolated thereof falleth away; but the word of God, which is that law, endureth forman to assume such an authority, when he is but compared to a shadow which continued not!

To renove sin in a fellow disciple is

To renove sin in a fellow disciple is To reprove sin in a fellow disciple is very different from that of speaking evil one of another. There is truly a "Ye are of your father the devil; when the dist up all the nighty void of sense."

These six things doth the Lord line, y what lacks of note and speaking two parts of the product of the produc he speaketh a lie, he speaketh of his own: for he is a liar, and the father of Pride is condemned in strong term it." Lying is numbered with the worst in the Bible. It is said, God resisteth nerself summered with the worse or mess state of the state of the state of the murder, idolatry, and even hatted of God. While hars are thus numbered off. God hates even a prond look. The nation of every impenitent liar is so certain, that if it were possible, which heaven to earth, from riches to poverty, to be saved in their sins, yet not one authority to the form of a servant. slandering liar should. One short rule from the songs of praise and adoration if well observed, will save us from this of angels to the mockings, scourgings, dreadful denunciation, and secure us a legal heavenly title to the mansions of exchange a crown of glory fer a crown eternal glory. It is here submitted to of thorns, a throne of honor for the the pages of the Gospel Visitor, that cross of the malefactor. See him turn messenger of glad tidings, for our benefit in future. When you can say no disciples' feet. O, what moral beauty nent in future. When you can say no disciples teet. O, what norm because you to speak, say nothing; and only then, and not till then, shall we health to obey the advice of the apostle Spirit, and clothe us with hamility as James, "Speak not evil one of anoth- with a garment! Amon. A PILGRIM.

From the Religious Telescope Charity

ruined, the church of Christ at sundry itself than it ought to think. I times has almost been annihilated, and pride over-estimates its abilities.

"Of all the causes that conspire to bind

with the most atrocious criminals, it is with dreadful emphasis declared, "ALL LARS shall have their part in the lake that burneth with fire and brimstone, which is the second death." The damehich is the second death." The damed duth it is command to be clothwise that burneth with fire and brimstone, which is the second death." The damehich is the second death." The damehich is the second death." The damehich is the second death. The damehich is the second death. The damehich is the second death.

Forthwith Renounce all thy Sins.

If thou yield thyself to the practice "Charily vaunish not itself; is not dost thou hope for life by Christ, expected up."—I Cor. 13: 4. cept thon depart from iniquity. Fer-Thou canst not be married to position existing among the women, clase he would not have cautioned them is a he did. How often must we observe with deep regret, that not only brethren, but sisters include in the demoralizing and hateful crime of speaking evil one of another is speaking evil one of another is the stry appropriately termed slander, though not understood so by all individuals. A certain writer defines the works.

was the first slanderer, we need not said, "I knew a man in Christ, that marvel at the definition in the Greek was caught up," &c.; and when, on language. Satan was the first slanders er when he said, "Ye shall not surely speak of himself, calls himself a fool, die," insinuating that the Almighty and begg the people to bear with his speak of himself, calls himself a fool, and begs the people to bear with his following the people to bear with his following the passover. Labor to folly, finally declaring that if he boast ed or gloried, it should be in his in-timities and necessities, or in the cross of Christ.

The people was the Jewy and their nones nor in the cross of Christ.

See a few days and their nones for in the cross of Christ. need not only be misrepresented against an individual to make him a slanderer, but if a statement of a brether's guilt or sin be circulated to injure his reput tation or comfort, he who circulated to liquered using the complex of t great things he has done or can do, there is more hope of a fool than of Yery generally though, truth is not there is more hope of a fool than of very much respected in such cases, him. Wisdom says lct another praise from the very effect of the crime of thee, and not thine own mouth. Some slander, and lennee, another sin is son- boast little of thressleves, but much of other with them? They will flatter thee, and the same of the same poisson. slander, and hence, another sin is con-tracted, viz, that of \(\text{Uping.} \) This indeed was Satan's grand object to undo the world, and it is a lamentable fact, that nt has occasioned more misery in this not so.

Not so, the condity occasioned more misery in this not so.

Not so, the condity occasioned more misery in this not so.

Not so, the condity occasioned more misery in this not so.

Not so, the condity is not puffed up.

Not so, the condition is not puf Haman, and do upon them the execu-tion they would else have done upon thee. Away with them, crucify them and let Christ only be Lord over thee.

Christ's Crucifizion

Hark, my sonl, behold and wonder. Stop to view this prodigy : Why this quaking, why this thunder,

There behold thy Savior dving. On the shameful, cursed tree; Hear, my soul, ah, hear him crying, In the greatest agony.

> Of his Father quite forsaker Left in cruel sinners' hands. Earth is to its centre shaken, And in dread convulsion stands

Oh! what overwhelming anguish Must the Son of God sustain Thus 'twixt heaven and earth to languish. What exeruciating pain!

Lo the veil within the temple. Rends in twain from end to end: See all nature shake and tremble, See the rocks and mountains rend

See the cruel Jews around him. Mock the pangs in which he dies ; While the powers of hell confound him, Priests revile him with their cries.

'Tis for us the Savior cries; For our sins the Lord thus moaneth. For our crimes and guilt he dies.

Through his death he brought salvation To a dying, sinful race; Every tongue and every nation, In his death may find free grace.

Only leave your ways of sinning. Of your sinful course repent; Make a faithful, good beginning, And he faithful to the end.

Love the Lord thy God sincerely. Bear thy cross for his dear sake; For he paid thy ransom dearly, And did full alonement make

Give thy heart and soul unto him, Do not let a rival in; And with thy conduct show him, That thou hatest every sin.

Let us then obey the Savior, Walk the ways in which he trod, Guide ourselves by his behavior, And obey the word of God.

Let us bridle ev'ry passion That disturbs our peace within, And with fear work our salvation. Trembling flee from ev'ry sin.

New Dundee, C. W.

Correspondence.

For the Herald of Truth A Visit to Whiteside Co., III.

I left home in company with my love and kindness they manifested to-wife and child on Saturday, the 11th wards us while among them. of August, and took the cars for Sterling, in Whiteside Co., where we arrived in due time and were met by the brethren Henry Nice and Joseph Alenhach, who then accompanied us on the same train to Morrison, the county-seat of Whiteside county, thirties of Whiteside county, thirties and the proposition of Whiteside county, the greater part, however, I suppose has been secured without serious daman appointment to preach the next day. ling, in Whiteside Ce., where we arrived in due time and were met by the

the town. It had rained very hard have fallen. during the day and the roads were very imiddy and slippery. The country for several miles is somewhat broken and overgrown with young timber and brush. Stones, also, seem to be pretty plenty in this region. Where Bro. Gsell lives the land stretches out again into beautiful, gently undulating prai-

Another appointment was made at the Lord and obtain the pro-the same place in six weeks (Sept. 23rd), and another in six weeks from that time. The brethren at Sterling have consented to attend to the weach ing of the word at these appointments; but if any brethren from other parts, whether ministers or others, can attend they will meet with a cordial re-

attended an appointment at the meet the brethren and sisters to hear the ing-house some two miles north of preaching of the word of God. Sterling. In the evening we had meet the death and suffering of our Lord, in the death and suffering of our Lord, in the state of the death and suffering of our Lord, in the state of the death and suffering of our Lord, in the state of the death and suffering of our Lord, in the death and suffering and the death a the meeting which has been appeared for home, where I nrived safety of the state school-house not very far from 24th, and found my family all in usual his residence. This inceting was also yery well attended, and we hope by for his goodness and his mercy that he

been without some good results.

The next day was again spent in visiting among the brethren and sisters in the vioinity, and in the evening

Bro. Christian F. Hostetter took me to Sterling, where about midnight I again took the cars and arrived safe home on the morning of the 16th, and,

I was much encouraged by my visit among the brethren, and desire to ex-

During our visit most of the farmers

When we arrived at Morrison, we the effect of which is visible. Much When we arrived at Morrson, we the effect of which is visible. Amor were met at the depot by Bre. William of the corn is greatly injured and some Gsell, who provided wagons and took fields are said to be almost entirely destinated in the contract of the corner of the

JOHN E. FINE. Chicago, Aug. 21st. 18664

From Virginia -- An Invitation.

I wish to inform the brethren, ries. The soil is good, and land may still be obtained at pretty reasonable that we expect to have our sear-amental than the search of prices.
We stayed with Bro. Gsell all night and the next day we had pleasant weeting, and quite a large number as sembled together to attend the meeting of statutary processing the state of the treatment of the precipitation of the precipitation of the process of the proce weather, and quite a large number as sembled together to attend the meeting which was held in Bro. Gestl's barn. Several brothren and sisters had asset the come from the neighborhood of Ster-come from the neighborhood of Ster-Several brethren and sisters had also ceme from the neighborhood of Sterling, the day before, in their wagens, to attend the meeting, which was a pleasant and interesting one. And we hope that it was not altogether in vain, but that some good may have been done—some weary souls epcouraged—some heavy-laden sinners brought nearer to Christ—some good may have hope that it was not altogether in which was all assist us in our labors, and nuite with us in communion. I think we should all be united in the bonds of peace and love. Let us all love the major of the meaning the meani brought nearer to Christ—some good seed sown, which may spring up and brought nearer to Christ-some good pray for one another, that we may be-seed sown, which may spring up and bring forth fruit to the honor and glory of God.

Another appointment was made a many render acceptable service unto the Lord and obtain the promised re-

JACOR HILDERPAND

On the 15th of Angust I left home tend they will meet with a contract of the con are others also, who seem to feel an met the brethren Jonas Troyer and interest in religion and the preaching Benjamin Shrag. On the 16th we of God's word, and ministers, traveling went to Minni Co., Ind.; and on the of God's word, and ministers, traveling went to Mami Co., 1nd.; and on me through this part of the country, should a little went to see my brother Christian to stop here, especially those who are able to speak in the English and fellow-servant John K. Yoder, where I me to be the speak in the English and fellow-servant John K. Yoder, where I was the state of the speak in the service of the speak in the speak in the service of the service langnage.

In the afternoon of the same day, Bro, Gaell's son brought us in his carriage back to Bro. Nice's, five miles at which as the south-cast of Sterling, where we staid all night, and the next day (Monday) seemed to be an earnest desire among a window and the state of th

Stering. In the evening we man meeting at a school-house several miles turther east, which was well attended, the death and suffering of our Lord, in the death and suffering of our Lord, in

the blessing of God it may not have has thus kept me and mine safely and

ISAAC SCHMUCKER. Lagrange Co., Ind.

Questions & Answers.

John 11: 9, 10.

In the Herald of Truth, No. 7, Vol. 3, the question is asked, What is the meaning of the words (Jn. 11: 9, 10), "Jesus answered, Are there not twelve hours in the day? If any man walk in the day he stumbleth not, because he seem the night of this world. But if a many false prophets are gone out into because there is no light in him?"

the world."—1 John 4: 1.

While a man continues to live in his natural and sinful condition, he is in darkness. As soon, however, as he awakes from the sleep of sin and be-holds the light of which the prophet Isaiah speaks (chap. 9: 2), "The people that walked in darkness have seen a great light," (which light is Jesus Chapter of the Jacks and that man of sin be alsed, the angle of the prophet of the prophet of the prophet of the prophet of the coupling of the prophet of the prop great light," (which light is Jesus christ, which revealed itself soon after Christ), the day breaks and the morning star arises in his heart and he "The mystery of iniquity doth already "The mystery of iniquity doth already ing star arises in his heart and new walks in the light, as he also says, "I am come, a light, into the world, that Paul says (Acts 20:29), "I know this,"

we can walk in the day winness sum a single person, but it is bling, but cannot do so in the night, whole kingdom of autherist. By the whole our eyes cannot see, we can readily perceive how this illustration meant all persons that do not obey the readily perceive how this inustration mapplies in spiritual things. When a man comes to a knowledge of his sins, sinceredy repents and is "born again," having put on the Lord Jesus Christ. Christians. They profess that they having put on the Lord Jesus Christ. spent, the day is at hand: let us therefore cast off the works of darkness,
and let us put on the armer of light,
Let us walk honestly as in the day;
not in vioting and drunkenuess, not in
chambering and wantonness, not in
strife and envying. Let us walk as
the children of light and have ue comnumion with the works of darkness,
but much rather reprove them.

In brief this nesseance.

In brief, this passage may be under-stood to mean as follows: The twelve hours of day are the time of grace al-lotted to man. Whosever will im-prove them and seek to werk out his aslavation in this time of grace, be shall be saved. But he that neglects his standarding will be dayed for the same of the same of the same allotted to marry, and comsalvation till the day of grace is past mand to abstain from meats, which and the dark night of death has come. God hath ereated to be received with when there is no more time for repent-ance, will have neglected it for ever and know the truth."—I Tim. 4; 3. and will have his part in outer dark- His coming is through the working of

2 Thess, 2: 1-4, 9,

"Now we beseech you, brethren, by the coming of our Lerd Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means for that day shall not come, excep there come a falling away first, and that man of sin be rovealed, the son o perdition; who opposeth and exalicth himself above all that is called God, or that is worshiped; so that he as God stiteth in the temple of God, showing himself that he is God.....whose com-

heaven, but my Father only."—Matt. 24: 36. The apostle, therefore, admonishes his believing brethren, entreating them to "be not soon shaken in mind, or be troubled;" for he knew in mind, or be troubled, assuredly that a falling away must and that man of sin re-

"Neither by spirit." "Spirit" may here mean teacher or prophet; for St.
John speaks thus: "Beloved, believe not every spirit, but try the spirits whether they are of God: because

"Nor by word, nor by letter." That is, they should not permit themselves s natural and sinful condition, he is to be led astray in any manner; "for am come, a light, into the world, that whoseever believeth on me sheuld not abide in darkness."

If we take into consideration that, in natural things, as every one knows, we can walk in the day without stumbling, but cannot do so in the night,

In brief, this passage may be undermaking of teeth. Read also the partible of the ten virgins as given in seducing spirits, and deetrines of devils."—I Tim. 4: 1.

Although this "man of sin" may, in some measure, have lost his power, vet let no one think he is no longer in the world. Ho continues still in the world, but perhaps in a different form; and not till the Lord shall appear in the day of jndgment, will he destroy bring him to his end.

This is briefly my humble undertanding of this passage of Scripture, J. M. CHRISTOPHEL.

Luke 9: 27.

"But I tell you of a truth, that there be some standing here which shall not taste of death till they see the kingdom

limself that he is God.....whose coming is after the working of Satan, with all power, and signs, and lying wonders," dec. 2 Thess. 2: 1-9.

It seems that already in the time of the apostles there were men (as also in our time) who indiscretely pretended to foretell the advent of the Lord, or to know the time when the end of the world would come, although Christ God." Mark has it, "Till they have knoweth no man, no, not the angels of power." And Matthew says. "Till knoweth no man, no, not the angels of

pent for the kingdom of heaven (or the kingdom of God) is at hand." The promised Messiah had come. He was the fulfilling—the end of the law. The Jewish dispensation was about to be Jewish dispensation was agout to be set aside, and the gospel dispensation established. Christ's kingdom on earth set up in the planting of his church. And thus the kingdom of God was to be restored again among men, which had been lost by the woful degeneracy nad been lost by the world degeneracy of both Jews and gentiles. And this but frequently it is induced by an amwas to come to pass soon. Some that were standing there should live to see given the standing there should live to see given the standing there should live to see given the standing there is and nations. Just view the field when the Spirit was peured out on the day of pentecost, when the gospel was scene, where man and beast, struck preached to all the world, and nations down together, lie scattered about were brought to Christ by it; they either singly or in heaps, the dead, saw the kingdom of God triumph over the gentile nations in their conversion. the gentic nations in their conversion, presenting scenes of inispenikaple surfand over the Jowish nation in its destruction. Many who were then living, saw all this accomplished, particularly John, who lived till after the and forests, together with the smoltly destruction of Jernsalem, and saw ering ruins of consumed buildings and Christiauity planted in the world.

Greenfield says, "This appears to refer to the Mediatorial kingdom our Lord was about to set up by the destruction of the Jewish nation and polity and the diffusion of the Gospel throughout the world." Dodridge refers it chiefly to that previdential appearance of Christ for the destruction of Jerusalem, so often called the coming of the Son of man, Matt. 24: 3, 27, 30, 37, and the day in which he shall be revealed. Luke 17: 24.26. 30."

Substitutes.

the Herald appeared the question, "Is it consistent with the principles of non-resistance to buy substitutes and send them into the army? May this be

that, in this country, such may not seientiously and willingly pay a subsoon fall to our lot again. Oh could we but by writing, preaching, and prayer, through the grace of God, bring it about that man, endowed with reason, created in the image of God, the most exatted and noblect of all the similar bearing the grace of god, the most exatted and noblect of all the similar was under the same. This seems quite plain. All that is reason, created in the image of God, the most expected and nobles of all the similar ways. This seems quite plain. All that is because it were dead, yet shall the most exalted and nobles to fall the similar ways. The most expected and the creatures on earth, might abandon a and if we cannot do these things our custom so prejudicial, burthl, and bar-barons, and seek to adopt a better and means, be permitted to encourage anoner rational plau to dispose of their other to do them; but we should much difficulties. How easily and pleasantly rather admonish him to exercise peace death comes no more. There the fear, might discords, arising between men and love. and love.

A by other or my or

they see the Son of man coming in his kingdom." Jacobus says, "This seems to forbus arance, and "reason together"! with a proper course. How can we to refer particularly to the transfiguration of Christ, which was just about to hanheart is continually prone to take place, in which he should be disoverline the son of man coming in his would approach each other in love and "with a proper course. How can we have rea type and shadow of estemal tion of Christ, which was just about to hanheart is continually prone to take place, in which he should be disoverline they are the reitage of estemal to the will be mine. The coron of lies will be mine. played to their view in something of billind, foolish, fall of sin and yes and ever ready to render vii him to shirt with the shirt of event by the divine attestation which in fourth in Gold; for it has gone astray enemies? For the desolution and de-the should have, his kingdom could be from God. It is, therefore, very cor-state to come with power. So we find Pupt, and cannot accomplish that into the disregarded. How many the contract of the stone is rolled away from the name of the Lord is a strong fortress ent it to which the righteous may flee and find protection. If it suffer any wrong, whether real or imaginary, it takes up arms and marches into the field, provoking its enemies to wrath instead of hecding the command of the great walk King of glory, that we should provoke mind. one another to love and not to wrath.

Hence this may be a cause of war. presenting scenes of unspeakable suff-ering, anguish, and distress, with fragdescribe the confusion and wickedness which presents itself here, the distress and anguish which are brought mon thousands and thousands of mourning hearts, as they hear of the death of a loved father, a faithful husband, of dearly loved son or brother, taken away in the prime of their years on the battle-field. Is there, then, a man to be found in the world, who can say, or who is con-

vinced in his heart, that God, who is a God of order, can have pleasure in such disorderly and wicked deeds? How can God's blessing rest upon such a state of things? Jesus Christ the Son of man came not to destroy men's lives In the September (1865) number of but to save them, and his kingdom is Herald appeared the question, "Is only a kingdom of peace; for he is called the Prince of peace, and such he also is. The subjects of his king dom have learned of him, and are like done according to the gospel without violation of Christian charity?"

him, and follow his footsteps, and have his Spirit. If they love him, they will his Spirit. This was a question of very great cheerfully obey him; and if they Importance during the terrible war, obey him, they must love their enc-which, like a mighty storm, passed unics, and do no injustice or violence to over our land within the last five any man. If such, then, is the will years; and although the war is over that is in them, how can they go and now, yet it remains still a question of take part in a work, the special purequally great importance at the present pose of which is, to destroy men's time, inasmuch as we are continually lives, and in which all manner of unhearing of wars and rumors of wars, rightcousness and wickedness is ear-and know not in what hour a similar ried on? This is impossible. The true demand may again be made of us. follower of Jesus must refrain from For this is an evil time, and we know such things. If, then, such things are For this is an evil time, and we know such things. If, then, such things are not what may come to pass from one day to another. We hope, however, that, in this country such may not assistant and the power of death," and that living, he will be death," and that living, he will be death," and that living, he will be death, and that living he will be death, and the will be death.

consider for himself. Let the word of God be your rule, and the Spirit of God your teacher, and let each one as he is persuaded in his ow Written out of love by

A BROTHER

No More Death.

"There shall be no more death."-Rev. xxi. 4.

How often does the thought of the mysterious change that awaits him, east gloom and heaviness over the Christian's mind! Who can watch the forers, He who led the way in the path blight, and withering, and defacement of that while was once so fair,—who erushing bereavement lies like iee on has seen the suffering, the anguish, the Christians and withering, and defacement of that which was once so fair,—who has seen the suffering, the anguish, the unknown pang in which the spirit tears itself from its teneuent, and rends the carthly shroud,—and not felt that its the carthly shroud,—and not felt that its the we must payere we refer the spirit tears that the spirit tears it is the spirit tears in the spirit tears How often have the mists, arising

from the gloomy valley through which we must go, hidden from our eves the view of the better land beyond ! Nor pass where we may, can we escape the sense of this dread presence, this haunt-ing mystery. Everywhere we see Death reign. Since Abd's grave was digged under the wall of Eden, where has the King of Terrors not left his footprints? On every rod of earth he has reared some ghastly memorial,— in every market-place proclaimed his title,-on every wall set up his banners,—in every garden bewn out a sepulcher. Earth still holds a "place

And these are the hitter and poison ous fruits of sin. Death came by Sin. Sin mined the citadel, and Death stormed it. And because Sin has struck its roots into his nature, and being, even the heir of spiritual life must be through all his earthly days the bearer of a "body of death."

But "I know that my Redeemer I have seen his empty grave, and the folded shroud. I know that he was dead and is alive; that dying,

standing in a trance of joy on the street of the new Jerusalem!

"For we know, that, if our earthly honse of this tabernaele were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. v. 1.—Burns.

Divine Sympathy

"I know their sorrows." Exod. 3: 7. Man cannot say so. There are many sensitive fibres of the soul the best and tenderest human sympathy I can think, in all my afflictions, "He was afflicted," in all my tears, MACDUFF.

Truth and Error.

"Truth orushed to earth will rise again : The eternal years of God are hers; But error, wounded, writhes in pain, And dies amid her worshippers."

One of the very best ways to combat error is to preach and propagate the truth. We are to preach and circulate the truths which are the reverse of where the Lord lay." Within each of us those seeds are sown which must lay these bodies in the dust. werd. We are to preach and spread the truth in all its fulness, simplicity, and power, that the rising spirit of in fidelity may be laid, that the bold front of impiety may be rebuked, that the spreading floods of sin may be stayed, that righteonsness and peace may be promoted, that the world may be culightened, reformed, and converted to God .- Am. Mess.

From the Christian's Home Our Heavenly Home.

Oh, talk to me of heaven : I love To hear about my home above; For there doth many a loved one dwell In light and joy ineffable

Oh tell me how they shine and sing, While every harn rings echoing. And every glad and learless eye Reams like the bright sun gloriously

Tell me of that victorious palm, Each hand in glory beareth: Tell me of that celestial calm Each face in glory heareth.

MARTHA

74

From the World's Crisis. Living Hours with the Pilgrims

His disciples came and took up the body and buried it, and went and told Jesus."—Matt. 14: 12.

When the disciples discovered that Herod had heheaded John the Baptist, their hearts were filled with sorrow They took up the body and buried it and came and poured out their trouble into the ears of Jesus. They longed for the sympathizing heart of a friend to bear a portion of their sorrow. Jesus was their only true friend. His love was their only true friend. His love for them knew no bounds. So they came to him, confident of comfort. What a blessed privilege Jesus has given us, that we may do the same. He will be to us all he was to them. He was their "wisdom," their "righteousness," and their redemption; he will be the same to us. He was their leader and guide; ho will be ours. He was their hope, their shield, and their Comforter; he will be the same to us. -our "exceeding great reward," if we will go to him in confidence, as they

46Go tell Tosus when the heart is full Of keen and bitter agony and woe:

When the dear, precious form of one bel Is parted from thee-in the grave laid low Go and tell Jesus,-he will soothe thy grief; To thy poor suffering heart speak relief."

That is true. O, how cheering ! Is your heart filled with the bitter pangs of agony? Perhaps you are mourning the loss of the departed who are the loss of the departed, who are snatched as a flower in its carly bloom. Then "go and tell Jesus." Go to his feet, and pour out your heart of affilic-tion in his cars, and he will soothe and tion in his cars, and no will soothe and bind np your sad, broken heart, and weep with you as he did with Martha and Mary at the grave of Lazarus.

What a blessed privilege it is, to hold communion with Jesus, who loves us and pitieth as a father pitieth his child I When you are tempest-tost by the wild, surging waves of trouble, go tell Jesus; tell him all—pour out your heart as a child pours out his troubles to an earthly parent. He will command as he did the waves of Galilee, "Peace, be still," and there

will be a great calm.

Does the Prince of this world, the power of darkness, linger around your

the path of apostasy—of world-con-forming christianity? Oh, flee to the forming christianity? Oh, flee to the arms of Jesus! "Cast all your care upon him, for he eareth for you. Nail stretched on the accursed tree for you the screent to the cross. Ho destroy-ed the happiness of Eden. Resolve that he shall not destroy the Eden Spirit is in earnest when he tretted on the accursed tree for you has thou forsaken ne!" The Holy that he shall not destroy the Eden that he shall not destroy the Laten Spirit is in carnest when he strives happiness within your breast. Jesus with your singli heart, convincing you catends his entreating arms to press you nearer his bosom, where the raging winds of temptation will never est when on the plains of Bethlehem

"No condemnation now I dread, Jesus, with all in him, is mine; Alive in him, my living head, And olothed in righteousness divine."

Perhaps, dear reader, I am address ing one who is without fullness of salvation. You are out of the ark of lost in prayers and ordinances. "Enter safety. Perhaps you desire to be a into thy chamber," said He, "and shnt disciple of Christ; but you are weak, thy door about thee." "Shut thy door The Devil knows your weakness, and about thee," means much: it means,

labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart." Do this, and you will find sweet and perfect rest for

your weary heart.
Who does not long for rest? Go to Jesus with your longing, and receive that perfect repose in God that will be undisturbed by the perils of these last days. In every want of your imperfect nature, may the Spirit lead you to "go and tell Jesus."— Wm. H. Spencer.

Be in Earnest:

Bunyan, in his inimitable allegory has drawn for us a portrait of the earnest inquirer. Pliable and Christian to gether approached the slough of despond, and together they fell into it.

This unexpected obstacle in their path reveals the character of the effort which each is willing to make to obtain the crown of life. He who is but half in earnest cries out "Is this the happiness you have told me of all this while? If we have such ill speed at our first set ting out, what may we expect between ont again with my life, you shall po ont again with my life, you shall pos-sess the brave country alone for me!" Pliable finds no great difficulty in get-ting out on the side nearest his own house, and his companion sees him no more. Christian, heavily laden with the burden of conscious guilt, sinks deep in the mire of the slough, but still he struggles on to the side farthest from his own house, and next to the

wicket gate. He is the earnest seeker.
Disciple of Jesus, be in earnest! The
earnest Christian is the living, work-

ing, growing Christian. Inquirer after salvation, be in earniest! If you are only half in earnest you will surely, like Pliable, turn back. Are you groping in darkness after him who is the way, the truth, and the lifte? Struggle on, press forward till you find the wicket-gate, and the cross beyond, where the burdened soul gains

suffereth violence, and the violent take and every one can do something that it by force." Striving, agonizing, using violence, certainly imply a great er. Do not forget to devote a portion

degree of earnestness.
God was in earnest when he gave power of darkness, linger around your placements of a carnest when the gave pour mind, and your path to look dark enerset when for you, in Gethemane, before thee? By cunningly devised fables does he attempt to lead you in the path of a postasy—of world-conforming christianity? Oh, flee to the garms of Jesus 1 'Cast all your earl scourings. He was in earnest when for you he forming christianity? Oh, flee to the garms of Jesus 1 'Cast all your earls scourings. He was in earnest when for a postasy—of world-conforming christianity? Oh, flee to the garms of Jesus 1 'Cast all your earls scourings. He was in earnest when for you he forming christianity of the garms of Jesus 1 'Cast all your earls scourings. He was in earnest when for you he forming christianity of the garms of Jesus 1 'Cast all your earls scourings. He was in earnest when for your he forming christianity of the garms of Jesus 1 'Cast all your earls scourings. He was in earnest when the great truths of the Bible and the way only a for a first truths of the Bible and the way hundred and fifty thonsand who attend the properties of the great truths of the Bible and the way of a drawful of the great truths of the Bible and the way of a drawful of the great truths of the Bible and the way of a drawful of the great truths of the Bible and the way of a drawful of the great truths of the Bible and the way of a drawful of the great truths of the Bible and the way of a drawful of the great truths of the Bible and the way of a drawful of the great truths of the Bible and the way of a drawful on the great truths of the Bible and the way of a drawful of the great truths of the Bible and the way of a drawful of the great truths of the Bible and the way of a drawful of the great truths of the Bible and the way of the great truths of the Bible and the way of the great truths of the Bible and the way of the great truths of the Bible and the way of the form of the great truths of the Bible and the way of the great truths of the Bible and the way of the form of the great disturb your heart, welling up with they sang "Glory to God in the high-everlasting bliss. Then you can sing; est, and on earth peace, good will to-

wards men."
Shall there be such earnestness for your salvation, and will you be only half in earnest in asking what you shall do to be saved?—S. S. Times.

SECRET RELIGION -God is often The Devil knows your weakness, and about thee," means much: it means, attacks your at that point. Then go tall Jesus; confess all. He stoops with instening cars to hear it. Oh, "look to Jesus," and he will give you strength; and will give you all you ask for.

Are you burdened with care, and do you give your sins rise up before you, like a jour sins rise up before you.

The Berald of Gruth.

Pro John M Brenneman's address is Elida, Allen Co., Ohio.

Conforma

Semi-annual Conference will be held at Christian Eby's, in Waterloo Co., Canada West, on Friday, September

Semi-annual Conference will be held at Mover's Meeting-house in Clinton township, Lincoln Connty, Canada West, on Friday the 5th of October

gomery County, Pennsylvania, on Thursday the 4th of October next.

Semi-annual Conference will be held at Denlinger's Meeting-house, in Lancaster County, Pennsylvania, on Friday the 5th of October next.

at Yellow Creek Meeting house, in Elkhart County, Indiana, on Friday the 12th of October next. The breth-appy; when far advanced in life, and nearing the grave and the realities of ren from all parts of the country are cordially invited to be present. Those coming by railroad will stop at Elkhart or Goshen, on the Michigan enough of the real in time and eternity Southern and Northern Indiana R. R. to make one seck to avoid the fictition

To our Correspondents

Our article drawer is exhausted We hope our friends will not forget to send peace and rest.

These are the words of Jesus,
Strive to enter in at the strait grate,
and again, "The kingdom of heaven

The mite. There is much to be done, their contributions for the columns of your leisure time to the study of the

Baptism.

About thirty persons were recently About unity persons were recently haptized and received into the church at Martin's Meeting-house, in Water-loo County, Canada West. We hope of death, never knowing the sweet loo County, Canada West. We hope the Lord will bless them, and be with peace of God, which passeth all under them, that they may grow in grace, that they may be hright and shining lights in the church, faithful workers the vineyard of the Lord, and remain steadfast unto the end, holding fast the profession of their faith without wavering; for he is faithful that

Novel Reading.

There are thousands of people in the world who spend much of their time in-reading novels. We see them every-where. In their homes and abroad; please," and he will give you strength; and will give you all you ask for.

Are you burdened with care, and do your sins rise up before you, like a mountain to overshelm you? Go tell Jesus, Listen to his sweet, entreating more softly, if we would shut the your seal all ye that, does not seem to find the want of the pleasure of the p

ed, at the expense of mental and bodily to say that more than two thirds of all to say that more than two thirds of all the books that are published at the present day come under the head of fiction. Even the so called religious literature of our day is so mingled with dreams of fancy and pictures of the reality of which the every-day life of reality of which the every-day has of mankind is made up. The deleterious effects of such reading upon the minds of the young must be apparent to every reflecting mind, and we would here speak a word of solemn warning all who have been in any wise er to all who have been in any wise en-ticed into this pernicious habit. Throw away your novels! Never touch them again! They poison the mind, and ruin the soul. The following melancholy confession, which we find in an exhange, is a strong proof of what we ext.

Semi-annual Conference will be held flood the world with worthless trash. at Franconia Meeting-house, in Mont-Boston, Mass., Bulwer, the great novel writer, himself says, "I have run my gloomy and unhappy. I have exhausted the powers of life, chasing pleasure where it is not to be found," to which are added the following remarks: "If such be the fruits of his labors upon the author himself, how can they b Semi annual Conference will be held at Yellow Creek Meeting house, in any better fruits? Reader, will you venture to try it? Oh, is there no -and that especially when one of its very writers says as the end of the whole matter, 'I am gloomy and unhappy'?"

> The Harvest Truly is Plenteou but the Laborers are few.

There is in the city of Chicago population of about two hundred thousand inhabitants. Of these there are only about fifty thonsand who attend great cities throughout the world, be sides those who live in the country, in the small towns and villages, who the small towns and villages, who standing. Behold, how much there is to do! "The harvest truly is plenteou but the laborers are few. Pray y he will send forth laborers into hi

Encouraging.

We hear from different parts of the country encouraging reports from the churches. That in different places, numbers are giving heed to the earn-est entreaties and warnings constantly addressed to them by the ministers of

choice, which will bring you peace and joy untold forevermore. There yet is

A believer, called to pass through you untold lorevermore. There yet is room in the Master's house. You are invited to eome in and be a guest. Why stand ye without? Come and be ye saved, all ye ends of the earth.

Glorify God in your body, and in your Spirit.—1 Cor. 6: 20.

It is truly a religious duty to glorify God in our bodies, as in our spirits The original design of man conten plated neither sickness nor sin; and it is a part of the design of redemption to make the body a temple fit for the indwelling of the Holy Ghost. While, then, we do not advocate what has called "muscular Christianity," we do believe that deformity, disease pain, and misery declare not so much man-his unwillingness to become a obedient servant of God with his body, as well as with his soul. Many Chris tians seek to glorify God in their spirits, but are prevented from doing spirits, but are prevented from doing so simply because they have neglected the other part of their duty: They have not restrained bodily appetites, or taken the right kind of exercise and foot: they have violated what we call the laws of nature-which it would be better to call the sanitary laws of God; or by some stapidity or disobedience, they tentions of the Creator of the human frame. It is well when such sufferers from their own neglect, or transgression, bear their self-inflicted woes with patienee and serenity, instead of mnrmuring; but these eases are rare. The diseased body, the shattered nerves, the debilitated frame, exert a sad effect upon the whole moral and intellectua system; and patience, fortitude, and sweetness are unusual companions of disease. In order to glorify God in our spirits, we must endeavor to glori-fy Him in our bodies, by obeying the nd luxurious indulgences, as well as from undue privations and exposures.—N. Y. Observer.

"The Lord Reigneth."

There is something peculiarly soothing to the heart of the Christian to know that he who rules over all worlds.

couraging is this to him who labors who holds the destinies of nations, and what is near at hand. They are what

THE HERALD OF TRUTH.

thou knowest not whether shall pros-pre, either this orthat, or whether they observed that the state of the state of the state of the half also reap.

And you, fellow pilgrims, who are yet in the bonds of iniquity and sin, what shall I say to you? Give heed to the warning voice of him who declares:

what shall I say to you? Give heed to the warning voice of him who deelares to you the words of life. Many are seeking after righteonsness: many are concerned for the salvation of their souls: many have entered upon the life warning to the salvation of their souls: many have entered upon the life warning warn narrow way—will you remain behind?

Choose ye this day whom you will serve and make a good and wise who are the called according to his

> scenes of deep and peculiar trial, was asked, "How oan you bear up with composure under the pressure of such severe affliction?"
>
> With a placid smile, the reflection of

holy serenity of mind, she replied

"I know it is a Father's will. And therefore it is good : Nor would I venture by a wish To change it if I could."

To know God in Christ as our re conciled Father; to know him as a covenant God, as our God, is to possess the source and socret of true peace in the midst of surrounding storms and tempests. This knowledge will raise us above the agitating ele ments of the world, and enable us to wait in humble faith for those rich blessings which a God of truth has promised, and which his faithfulness vill perform. All his promises are yea

and amen in Christ Jesus. Reader, have you been reconciled o God through the death of his dear Son? Do you realize the blessedness of trusting in him? Can that "The Lord reigneth? in him? Can you rejoice not dismayed at the troubles of earth. In the dark and stormy night of sorow, hear the voice of your Almichty Father speaking in gracious acceuts to allay your fears, "the still, and know that I am God." Only believe his promises." Only love and serve him, and all things shall work together for your good, as they assuredly will for his glory. - S. S. Times.

Near-sighted Christians. Some men have Christian faith, but

their Christian intelligence and their christian comfort are both narrow and short. While others have clear and comprehensive conceptions of the Divine character, and of Scripture doctrine, and, filled with strong comfort, with their work of the Divine character, and of Scripture doctrine, and, filled with strong comfort, with their work of the document of the strong complete the str laws of health, by avoiding eauses of short. While others have clear and disease, and abstaining from fleshly comprehensive conceptions of the Diinve in a fight tone of cheerful, hopeful, there.—By love, my puty, my compassipirital health, their life is fluctuating, their conceptions are dim and fragmentary, their Christian rest broken and unreliable. Their cycs have a Christ is ours! How well he sustains been touched long since by the Great his title divine, "mighty to save." For Phisician, but they can not penetrate such a Saviour, what debtors are we! w that he who rules over all worlds, into the distance; they can only see

modularing is to this work and the second letter, for the salvation of souls! When he who controls even the minutest controls even the minutest controls even the minutest controls even the controls even the minutest controls even the control of t sees the sinner coming and earnestly inquiring the way of salvation—oth, there is joy in heaven over one sinner that repeated there is joy in heaven over one sinner that repeated there is joy in heaven over one sinner that repeated there is joy in heaven over one sinner that repeated the properties of the says that "the that lacketh these is limited, and can not see after Father I will be to you. I am the things is blind, and can not see after Father I will be to you. I am the thing is blind, and can not see after Father I will be to you. I am the foreake his way and the unrighteous man his thoughts and return unto the Lord and receive mercy and pardon and the says that "the that lacketh these is limited. The more we know of God, of his charge it will be ays that "the that lacketh these is limited. The says that "the theta' the says t

> Now, they can just as well have a elearer sight. They "lack these things." olearer sight. They "lack these things." he God as forget to be gracious, What things? The things which the hapostle has added to faith, virtue, the knowledge, temperance, paged liness, brotherly kindness, charity. In other words, they are deficient in the use of faith—in the practical exercise truth. I have sworn that I would not of the great Christian principle. Their be wroth with you, nor rebuke you; moral goodness, their study of divine for the mountains shall depart, and the fective. They have kept their faith shut up too much in their own dark shut up too much in their own dark shut up too have in their own dark shut up too have in the look of the shut the shut up to much in their own dark shut up too much in their own dark shut up too much in the look of the shut the to air and the light. given it use in all the works of Christian charity. They are dull and drow-

sy from a close atmosphere.

They certainly have faith. Let them take the apostle's exhortation. Let them add to it. Let all the list of graces from virtue to charity, from practical moral goodness to practical ded to it. If you are dim-sighted, do

this and get your vision clarified.

New York Evangelist

Crying Prayer,

"But he cried the more a great deal Thou son of David, have mercy upon me. And Jesus stood still, and commanded him to be called." Yes, crymanaga nin to be cauca." Yes, crying prayer stopped Jesus on a journey. He "stood still." Such prayers are sweeter to his ear, and dearer to his heart, than songs of angels. Who may not pray to Jesus; who need despair What a sight is here. A waiting.

ompassionating Saviour, and an ex compassionating Savion, and an ex-cited, crying, running, suppliant beg-gar. Jesus God stands still to hear the request of the wayside beggar. At this moment what feelings of desire, of hope, and of anxiety were the begof hope, and of anxiety were the beg gar's; and what of sympathy an compassion were the Saviour's. An to the crowd, what a moment of in tense auxiety to see the result. No were attendant augels less anxious to know the end. Earth and heaven sympathized in the scene, and waited in breathless anxiety to know the issue, when the voice of Jesus broke of their ears by the gracious inquiry. "What wilt thou that I should do unto that I might receive my sight," The it is within a very small circle. Their him, Go thy way; thy faith hath made Christian character is genuine, but their Christian intelligence and their ceived his sight, and followed Jesus in

God's Mercy, as our Store.

foraske his way and the unrighteous man his thoughts and return unto the Lord and receive mercy and pardon for all his sing. The Lord reigneth."

Then, fellow-laborer in the Lord's rineyard, be not weary in well doing! Gird up thy loins, take fresh courage. "("Hallednjah, the Lord do minjotent reigneth.")

Gird up thy loins, take fresh courage. "("Hallednjah, the Lord do minjotent reigneth.")

When he sang, "("Hallednjah, the Lord do minjotent reigneth.")

Whis is the triumphant song of the ro-dod ominjotent reigneth."

Nothing can happen without his only just strong enough not to he sight though the fig-tree do not blossom, nor the wind and doctrine."

"In the morning sow thy seed, in the end from the beginning, All things seed in the beginning. All things are prefixed in the organ of vision. Their faith is only just strong enough not to he sight to only just strong enough not to he sight to only just strong enough not to he sight to only just strong enough not to he sight to only just strong enough not to he sight to only just strong enough not to he sight to only just strong enough not to he sight to only just strong enough not to he sight to only just strong enough not to he sight to only just strong enough not to he sight to only just strong enough not to he sight to only just strong enough not he sight of the organ of vision. Their faith is only just strong enough not he sight of the organ of vision. Their faith is only just strong enough not he sight of the organ of vision. Their faith is only just strong enough not he sight of were to you; very great, as is, liked Christians. Only a few spirit, and they shall be multiplied towards you; very great, sighted Christians. Only a few spirit, and they shall be for ever to voir, very tender, or the very serve that the sight of the organ of vision. Their faith is only just strong enough not he sight of were to you; very trender, or the very serve to we spirit, and they shall be multiplied towards you; yeery great, as justified to his lings are the lind Christian ness of God. I can as soon forget to he God as forget to be gracious. things, their self-restraint, their tender- hills be moved; but my kindness shall heartedness and practical love are de-

A Hymn of Trust.

Leave God to order all thy ways. And hope in him whate'er betide; Thou'lt find Him in the evil days An all-sufficient Strength and Guide. Who trusts in God's unchanging love Builds on the rock that nought can move

What can these anxious cares avail These never-ceasing means and sighs ? What can it help us to bewail Each painful moment, as it flies? Our cross and trials do but press The heavier for our bitterness

Only your restless heart keen still And wait in cheerful hope, content To take whate'er his gracious will. His all-discerning love has sent : Nor doubt our inmost wants are known To him who chose us for his own.

Ho knows when joyful bours are best, Ho sends them as He sees it meet; When thou hast borne its fiery test. And now art freed from all deceit, And makes thee own his loving care.

Nor in the heat of pain and strife Think God hath cast thee off unheard : Nor that the man whose prosperous life Thou enviest is of Him preferred Time passes, and much chauge doth bring. And sets a bound to everything.

Are all alike before his face? 'Tis easy to our God most High To make the rich man poor and base-To give the poor man wealth and joy True wonders still by Him are wrought, Who setteth up and brings to nought.

Sing, pray, and swerve not from his ways, But do thine own part faithfully: Trust his rich promises of grace, So shall it be fulfilled in thee God never yet forwook in need The soul that trusted Him indeed.

From the German,

AN HOUR'S industry will do more to produce .cheerfulness, suppress evil humors, and retrieve our affairs, than a month's moaning,

To Mrs. John F. Funk on the death of "Little Susan. who died Aug. 24th 1866

Tond Mother, calm thy heaving breast. The Savior called her home: Grieve not,-thy darling is at rest, Beyond this vale of gloom,

She's gone to join the cherub-band, Her prattling voice to raise. And swell along God's Holy Land Glad notes of joy and praise.

Mourn not, though sad and lonely thought: May fill thy stricken heart: Thou wouldst not wish her here again. Hard as it was to part.

Let hope's bright beams disperse the gloo-That fills thy throbbing breast; 'Twas Jesus, kindly bid her "come"; 'Dear Susan' is at rost

That "Cherub-band" had need of one To join their songs of Love : Weep not, nor for thy darling mourn, She sweetly sings above.

Then stop thy silent, flowing tears, Bid meek submission reign ; A few short days, or months, or years, And thou shalt meet again.

A FRIEND. Chicago, Ill.

Died.

At Chicago, Illinois, on Friday the 24th of August of chronic diarrhoea, Susan Mary, infant daughter of John F. and Salome Funk, aged 6 months and 26 days.

Sleep, Snsan Mary! sleep, thy dust Alono is in our keeping; We laid thee down in hely trust And yet with bitter weeping; Tears fell as summer rain-drops fall For Juno's half open roses-Tears fell as only tears may fall When oarth's last hope reposes.

Thus link by link the golden chain On earth is sadly riven; Thus link by link it forms again Upon the plains of lieaven,

On the 16th of July, near Chenoa.

On the 1st of Angust, near Silver ham County, Virginia, on the 1st of Angust, near Silver ham County, Virginia, on the 1st of Jaha Egg. Staffetown Spring, Lancaster Co., Pa., of dropsy, I November 1791. His father's name Henry Kasan Standburgh

the true way of life, that we may also have the hope of meeting again those we held so dear while on earth. "A little while and ye shall not see me, and a little while and ye shall see me, because I go to the Father." Puneral poor, bore his sickness with paginers. Nisslev from Acts 17: 30, 31.

JOHN D. HERSHEY.

On the sum of Jinly, at the residence of Bro. Christian Yoder, in Lagrange was hear County, Indiana, Joseph Gascha, aged about 57 years. He came here from Somerset County, Pennsylvania, about three months ago. His wife died in Pennsylvama about seven months ago. He was buried on the 1st of August. Funeral sermon by Christian Miller from Jn. 5: 26—30 and 1 Thess. 4: 13—18. His funeral was attended by a large concourse of people. He was a faithful member of the Omish Mennonite church.

DANIEL D. MILLER.

Near Springfield, Clark Co., Ohio Christian Mumma, who was born Aug. 30th 1791, and died on the 21st of

On the 24th of August, near Bremen, Fairfield County, Ohio, of a protracted illness, Bro. Henry Brenneman, On the 16th of July, near Chenna, McLean Co, Ill, Joseph Millier, 25d Gray Series, He was buried on the 17th and Medical Control Series, He was buried on the 25d He was buried on the 25d He was buried on the 26d He was buried on the 26d He was buried on the 26th at Brenne-Pouncer Series on was preached by Clusterian Shlagell from 1 Cor. 15 and 2 Cor. 5th 11. He leaves a wife and six children.

C. S. C. S.

Elizabeth, daughter of Andrew and Susanna Greider, aged 4 years, 3 mo., and 5 days. She suffered for nearly a line April, 1818, Henry removed from week, and during the latter part of her lillness it seemed as though she might about 12 miles St. E. of New Lancaster, die almost any horr, and sometimes where he resided until his death. He she said in a low tone, "O mercy." had there wives all of whom he surrough the she will be supported by the said in a low tone, "O mercy." where he resided until his death. He she said in a low tone, "O mercy." had three wives all of whom he surrough the same transfer of the child-live same transfer of the child-live same transfer of the same transfer of the child-live same transfer of the child-live same transfer of the same transfer of the child-live same transfer of the same transfe

because I go to the Father." Funeral poor, bore his sickness with patience sermon by Ames Herr and Christian dud Christian fortitude, and never murmured but frequently expressed a
desire to depart out of this world of
Catharine Punnes, Otto trouble and pain. He expressed a sure hope in the merits of his Savior. On the 30th of July, at the residence sure hope in the merits of his Savior, Sumana Kreider, Eithart and a few hours before he expired, B. F. Kaufman, Gobbart hope in the merits of his Savior, Sumana, Miffed and few hours before he expired, B. F. Kaufman, Miffed hope in the merits of his Savior, Sumana, Miffed and few hours before he expired, B. F. Kaufman, Miffed hope in the merits of his Savior, Sumana Kreider, Eithart and a few hours before he expired, Sumana Kreider, Eithart and a few hours before he expired, Sumana Kreider, Eithart and a few hours before he expired, Sumana Kreider, Eithart and a few hours before he expired, Sumana Kreider, Eithart and a few hours before he expired, Sumana Kreider, Eithart and a few hours before he expired, Sumana Kreider, Eithart and a few hours before he expired, Sumana Kreider, Eithart and a few hours before he expired, Sumana Kreider, Eithart and a few hours before he expired, Sumana Kreider, Eithart and a few hours before he expired, Sumana Kreider, Eithart and a few hours before he expired, Sumana Kreider, Eithart and All Sumana Kreider, Eithart and All Sumana Kreider, Eithart and All Sumana Kreider, Eithart and Eithart

> Dearest father, thou hast left us, Here thy loss we deeply feel; But 'tis God that hath bereft us He can all our sorrows heal.

Yet again we hope to meet thee When the day of life is fled Then in Heaven with joy to greet thee Where no farewell tears are sked.

Letters Receibed.

Near Springfield, Clark Co., Ohio, Christian Mumma, who was born Aug. 30th 1791, and died on the 21st of July 1866, aged 74 years, 10 months, 12 Mayer (See, Diemer \$1.00; Wm. P. Custand 22 days. His health had been failed the state of the case of

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HENRY B. BRENNEMAN, Bremen, Fairfield Co., Ohio.

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Harmonia Sacra.

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The Benald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites,"

Whole No. 34.

CHICAGO, OCTOBER 1866.

Vol. 3.-No. 10.

The Berald of Cruth.

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JOHN F. FUNK

NO. 42 SOUTH MORGAN ST., CHICAGO, ILLINOIS CHARLES HESS, Printer, 93 Randolph St., Chicago,

From Tribulation Free.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.—Rev. 7: 14.

BY RACHEL BAHN

Those "happy pilgrims, spotless, fair," Have reached that blessed home, Where they in endless joy appear Around the "great white throne,

From tribulation they are free Their robes they have made white In Jesus' blood, who on the tree Hath for poor sinners died

No sorrow there shall cross their way, No anguish they shall feel: There they shall live in endless day, And wear the pard'ning seal Their bless'd Redeemer they shall view

With anxious eyes of love, And praise Him with that happy crew That dwell in peace above There with that bright, seraphic band.

They shall united be : Their happiness shall never end No trouble they shall see.

No "nain nor death can enter there." Naught e'er shall them alarm : All, all is lovely, sweet, and fair Thora in that land of about

They're now from tribulation free. The Heavenly robe and palm They wear in holy cestasy With Jesus and the Lamb

power of the Holy throat, that works he does according to his purpose and the righteons, and his cars are open all good, and may, we hope, through in calways as we may purpose, let the merits of Jesus Christ show itself none of you who fears the Lord, bebyerful and effective in on and your come discouraged, but much rather do the state of the come discouraged, but much rather do to she that will harm you, if ye be bearts, that we in ours and you in as he says (1s. 45: 22), "Look unto followers of that while his good?"

your section of country may in these me, and be ye saved, all the ends of last troublous times shine as lights in the carth: for I am God, and there is you. It is the wish of your true breth-the world, in the midst of a crooked none else."

self and my reliew laborers I must lot the necessary duties of the deacen's upon reliew laborers. I must lot the necessary duties of the deacen's there are toe many of such some amen gain reply to your letter, beloved brether Samuel Meyer, which you have writet no us in behalf of your-have written to us in behalf of your-self and your fellow-members, and in bloks to maintain evangelical ways, which you have made known to us your solicitude; namely, that you conversely estemed to the solicitude of the solicit your solicitude; namely, that you consider it unsafe for you and your families to remain long without teachers; and a Christian church-organization, and that you request of us brethren and ministers in Pennsylvania, that some of us might come and ordain among you by vote and lot ministers and deacons by the help of Gol for the maintenance of an evangelical stewardship. I have, therefore, already felt much concerned to be able to unister to your wants. I have also read your letter to the ministers and deacons assembled in conterence, and asked their advice; and thave also sent a communication to Conestogo, as it is a matter that concerns them as well as it is, though all preachers should lay promise of the world of Gol, there can be no valid call. communication to Conestogo, as it is be of coo, there can be no valid calla matter that concerns them as well as in greathers should lay pending over the world so deeply smak us, in order to ascertain what they by hands on him. We find clearly in the counsel or deed might be able to do. They have, however, written in reply the control of the contr that your reasonable request oright certainly to be complicid with, and this or that work in the variens department of allow. If, then, it is of that they had the subject under consultation at conference; but during the present year they had to travel and labor so much among those members and churches, which, being widely scattered and situated far away, had requested this of them, so that none of them could come to you; and no one of us has as yet consented to go. To say the truth, it seems hitherto to have been the case that no one had sufficient courage and strength to me of this kind, let him not be ashamed to preach the gospel, and to practice instant on the same dot preach the gospel, and to practice instant on the same dot preach the gospel, and to practice instant in the same manner in which they was the proposition of the same that the same manner in which they have been the case that no one had sufficient courage and strength to me. sufficient courage and strength to make to presents; for a true Christian more-time and the same manner in which sufficient courage and strength to make the property of the people of whom Peter patience, although it may not have should venture, for if even any one says (1 Pet. 2: 9). "Yo are a chosen on should venture without a proper spirite generation, a royal priesthood, a holy one has yet been found that will come nal qualification what could be do that mation, a peculiar people; that ye to your relief; and no one can know might be profitable to you? Yet your should show forth the praises of him what the Lord will yet do in the might be prohable to you? Let your should show form the praises of min the request is not viewed as mirrasonable who hath called you out of darkness the pay any one. It is believed, however, into his marvelous light." Strive, that by providential dispensation a little friends, each of the providential dispensation of the providential dispensation. The sy mear in boly cestasy
With Jesus and the Lamb.

Hellam, York Co, Pa.

A Letter

To a number of families connected with the Meunonite Church, who had emigrated in the year 1800 from Pennsylvania to the District of Ningara in Upper Canada.

**Bedminster Township, Bucks Co., Pa., Sept. 4th, 1801.

To the small Brotherhood of Mennonites in Upper Canada, we wish, as a greeting from us all, much grace, peace, and mercy from God our every control of the Way, that tends the prophet (I.s. 49: 11), "I will call the marits of things we have should be done in the dear 1800 from Pennsylvania to the District of Ningara in Upper Canada.

**Bedminster Township, Bucks Co., Pa., Sept. 4th, 1801.

To the small Brotherhood of Mennonites in Upper Canada, we wish, as a greeting from us all, much grace, peace, and mercy from God our every peace and mercy from God our every every peace of his Son Jesus Christ, and the prophet (I.s. phase) the pro

Beloved friends, we often think of last troublous times shine as lights in the earth; for I am God, and there is you. It is the wish of your true brethnand perverse nation (Phil. 2: 18), to the praise of God and the extension of the praise of God and the many may yet be drawn and converted from darkness to fight and from the power of Stata to God. Amen.

In addition to the above greeting and wish of happiness to you all with out exception collectively and individually, we feel pressed through love to write briefly to you. It is the wish of your true brethnand and right-cansenses, that is pleasing to God. If you labor diligently to bring fert him heartily, that he may be one with you, and, through vote and lot, appoint among you one whom He shall ually, we feel pressed through love to write briefly to you. It is the wish of your true brethen, that you, in your new country, may also live a new life in holiness to you all drive head in the god. If you labor diligently to bring forth such fruits, the Lord, and one will not be fruits, the Lord will not be fruit and right-ensures, that is pleasing to god. If you labor diligently to bring forth such fruits, the Lord will not be with you, and, through love and lot, appoint among you one whom He shall will repair the wind right professed to make head that he was to be found in him to the will a gain become as eld, dry, nnself and my fellow laborers I must differ the profession of the medium and also one of the medium and in the will be and also one of the medium and the world diegrot to assist you, or the world will not be the world will not be the world will not be the wind on the same of the many fraince and right except you. It is the men, they are, the true, the world was a way your confidence; work in the god with the may be fruits the feet of the world will not the many and right ensures, that is pl

ABRAHAM OBERHOLZER, RUDOLPH LANDIS

For the Herald of Truth Jesus our Friend

There are many christian hearts which, sometimes weighed down with the burdens of life, sometimes discour aged and woary, sometimes discour-aged and woary, sometimes sick and afflicted, are led to think and inquire, Why is it that I must suffer these things? To such the words of Christ to Peter may be a comfort, "What I do thou knowest not now, but thou shalt know hereafter." And again,

There is no friend so near and dear as Jesus our Savior, though too often we forget him and cleave too much to the perishable things of earth. But how often does he call to us and into us more loudly; sometimes he lays us on heds of sickness, sometimes he takes a loved one from our side by death, and sometimes misfortunes in onr earthly affairs call us away from the idle allurements of this present time, and hid us follow him more closely, but we should never murmur or be discouraged, "for our light af-fliction, which is hut for a moment, worketh for ns a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seeu; for the things which are seen are temporal; but the things which are not seen are eternal." Again Jesus says unto his disciples, "These things I have spoken into you, that in me ye might have peace. In the world ye shall have tribulation. Be of good cheer, I have overcome the world. Again, Solomon says, "My son, despise not the chastening of the Lord, neither be weary of his correction; for whom the Lord leveth he correcteth, even as a father the son in whom he delighteth. Prov. 11: 12.

Come, then, weary pilgrim; come, fellow traveler, come, heavy-burdened soul; come, yo lame, and blind, and deaf, and dnub, come to the fountain of coronal life. of eternal life, and drink, and be satisfied. Come to Jesus, who is the way, and the truth, and the life. He will and the truth, and the life. He will lift you up and give you strength: at his feet you may lay your burden down. The lame will he cause to leap as a hart, the cyes of the blind he will open, the ears of the deaf shall be uustopped, and the tongue of the dumb sing, for in the wilderness shall waters break out and streams in the desert. Be of good faith, confirming ing them to continue in the faith, for through much tribulation we must enter into the kingdom of God. Be not weary in well doing; for if we are faithful to the end and faint not, in due season we shall also reap the golder harvest of eternal life. Then we shall hunger no more, neither thirst anymore: neither shall the sun light o us, nor any heat; for the Lamb which is in the midst of the throne shall feed us and lead us into the living fountains of waters and God shall wipe away all tears from our eyes. Let us theu renot murmur, if trials, troubles, and af flictions meet us in the way; but let us be of good cheer, and think how much Jesus has suffered and done for us. Let us abide in peace, love, and harmony, that we may join in singing

> Though we labor here awhile. He will bless us with his smile; And when this short life is passed. We shall rost with him at last,

New Salunga, Pa.

"Preach the Gospel to Every Creature.

Lord and all God-fearing readers, it is the duty of every Christian to do all the good he can, and to endeavor to publish the Gospel of our Lord and Savior Jesus Christ to a sinful and benighted world in all its power and full ness is one of the most important duties devolving upon the Christian where he says, "I will not leave you comfortless; I will come to you." into all the world and preach the Gospel to every creature. He that believeth and is haptized shall be saved." Paul says, "Whosoever shall be saved." But how shall they call upon the name of the Lord shall he saved." But how shall they call on now often does he call to us and in-vito us to come up higher—nearer to him, and when we neglect the gentle strivings of his Spirit, and refuse to listen to his sweet invitations, he calls

and in Order."

God said, "Remember the Sabbath

tained therein, is spent in idle conver

sation and the discussion of worldly

er for divine worship, we often see, (1 Tim. 2: 1) are very emphatically both before and after service, little uttered, "I exhort you, therefore, hreth-

hints to ministers, hoping no one will shall they hear without a preacher. take offence because they are matters Christ died for all. His salvation is to free to all, and his injunction is to preach the Gospel to every ereature and to teach them to observe all the maintained among us, when we go to things that he commanded. It is therethe house of worship. The two first points to which I shall refer, have alwhole will and counsel and to do it. Christ says, "Why call yo me, Lord, Lord, and do not the things which I ready been brought before the readers of the Herald in former numbers by Lord, and do not the things when it ministering brother and may, I tunks, saith into me, Lord, Lord, shall enter into the kingdom of heaven, but he lists is long sermons. A short sermon the kingdom of heaven, but he lists is long sermons. A short sermon is better, and very often will do more a constant of the lists will be served. Long sermons sermons is in heaven." If we then read the word of God and find that it teaches weary the people, and in this manner, sometimes, the effect of the whole serlessons of truth which we have thus far failed to observe, we should at mon is lost. Our object should he under the direction of the Holy Spirit. once determine to receive them and observe them. And if we fail to comto do the greatest possible amount of rehend the true import of any Scripthe people are anxious to hear, and ture, let us inquire diligently and prayerfully that our minds may be enthen he may extend his remarks; but lightened, and that we may under-stand what God will have us do. The when the minister sees that the people apostle James says, "If any of you lack wisdom, let him ask of God, that givare restless, inattentive, and weary, he should, as speedily as possible, close his remarks. But, on the other hand, eth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. minister, and when his heart is full and he desires to instruct them faith For he that wavereth is like a wave of the sea driven with the wind and tossfully in the way of life, and become interested in a certain subject, and wishes to bring it before his heares for ed. For lot not that man think that he shall receive anything of the Lord." wishes to bring it before his heares for their good, as the Spirit gives him ut-terance, they should also give heed, and if it does sometimes take a little The word of God is quick and power ful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the longer time than usual, they should forbear and not get up and walk out joints and marrow, and is a discerned of the thoughts and intents of the and create a disturbance all over the heart How careful then should we to listen are prevented from doing so, he in all our ways and works, that wo regard the teachings of this word how diligent in seeking to obey all in-There are always two sides to a innetions of the Lord to observe all

things whatsoever ho has commande us "for so is the will of God that with well-doing ye may put to silence the the members of one honsehold, the children of one and the same Father, Let all Things be Done Decently members of one body and branches of the true Vine, which is Christ Jesus, who died for us all, and redeemed us Notwithstanding the above admoni

who died for us all, and redeemed us with his own precious blood. Secondly, the opening remarks are sometimes entirely too long. Everything should have its time, and be done within that time. The principal discourse should be given after the first tion, there are many things which are not conducted with as good order as day to keep it hely." Yet many things are often done on the Sabbath day which are not in accordance with this prayer and from the words of the text prayer and from the words of the text. If a large portion of the time is consumed in the introductory remarks the text at hest can be but imperfectly which are not in accordance with this command. Work which by proper at-tention might just as well have been done during the week is often left for Sunday morning. Much of the time that should be devoted to the reading discussed, without prolonging the meeting beyond the usual time, and per laps, as already remarked, wearying the people. Another great inconsist ency often comes up in this connection; namely, when after a very lengthy introductory discourse, the following words of the apostle Paul to Timothy (178). and studying of God's word and the contemplation of the sacred truths con-Even when we meet togeth-

groups gathered here and there about the meeting house, engaged in earnest of all, supplications, prayers, intercestony, and when we draw sions and giving of thanks he made near and hear their remarks, they are for all men." In the first place this near and hear their remarks, they are soldom such as edity and instruct the spiritual man; but more frequently they are of a worldly and triffing character. Even the ministers instead of es. If it did teach as, that when we admonishing the people to refrain non-dimensional discontinuous are overtaken &c. should be made for an men, under the same kind, and often the first exercise of public worship in faults of the same kind, and often the first exercise of public worship should be prayer, and not singing and the custom; and assembled, they will sometimes hold exhortation as is the custom; and sometimes remain silent especially are these words out of place altogether, and think there is still at the close of a very long exhortation, time; but time is precious, ospecially But if any reader will take the trouble time; but time is precious, ospecially to refer to the second chapter of the and should not he misspent or perand should not misspent or per mixed to go by unimproved, and were, and read them for himself, he might always he profitably spent in singing, reading from the word of lows, I exhort therefore, that first of God, or in exhortation. all, supplications, prayers, interessions and giving of thanks for all men." Here we see that there is noth-I will also venture several other ing said about coming together, though the words of Paul may also embrace this idea. The words first of all I un. derstand in the sense of above all things. That is, I exhort, therefore, above all things, that supplications,

prayers, intercessions and giving of thanks he made for all men, that is, for ourselves as well as for all other men.

I wish to refer yet to one other
point. Meeting houses should he well ventilated, whether the weather be warm or cold. When the house is air becomes impure hy heing hreathed over too often, and produces sleepings and headache. The windows should be made to be let down from the top The windows should o prevent the cool breeze from coming direct contact with those who si near them, while at the same time it will more readily carry off the impure air which rises up as soon as expired.
In this manner the air in the house will be kept pure and healthy, and there will be less occasion to go iu and out on account headache

> For the "Herald of Trath Non-Resistance.

It has often seemed to me that one the greatest delusions that has ever ained a footing among men is the attempt to justify war from the toachings of the meek and lowly Jesus. Nothing can be more contrary, in its nature irit. and influence, to and doctrine of the Son of God than asse, so that even those who desire listen are prevented from doing so, the plundering, the hrutality, and the awful destruction of life, caused by war. Think of the toiling, suffering question, and the minister and his flock war. Think of the toiling, suffering, reviled, perseented, out-east Jesus are in bonds of mutual love and daty. bearing all the wrongs that were They should bear and forbear with heaped upon him, with meckness. They should bear and forbear with each other. They should work to gether, and for the unital benefit of all. They should also pray with and "Love your enemies, biess them that for each other, and in all things he as "curse you, do good to them that hate you, and pray for them which despite-fully use you, and persecute you." Mat. 5: 44. "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from heuce." John 18: 36. Oh! if men only believed this dootrine, how much woe would be avoided! We can not be too faithful in teaching the young to regard war with horror and that it is atterly inconsistent with the "faith once dolivered to the saints. But though we may plant and water; God must give the increase.

A LOVER OF THE TRUTH.

The Missionary's Trust,in God.

Somo years ago a Christian Missionary at Nablous, Syria, while riding

on horseback with a loaded gun, accideutly shot an importunate beggar. The Mahommedan population, already The Manommedan population, already in a state of excitement against the Christians, immediately flew to arms, and vented their anger in acts of violence towards their persons and property. One Christian was killed, and other dangerously wonnded, and all were placed in such imminent peril of their lives that they fled for safety to Jerusalem. It is not stated for what purpose the missionary was provided with the gun; hut, as it is common for Christians, as well as others, to travel Christians, as well as others, to travel in those countries with arms for defence, it may be presumed that it was for this purpose. The uncongenial association of a gun with a messenger of the Prince of peace is at all times to he regretted; and it is prohable that on this occasion, but for the gun, none of these disastrous circumstances would have occurred.

Some events in the life of the late Anthony Norris Groves, the Bagdad missionary, afford a comment on these transactions, and a beautiful illustra tion of the safety of peace principles amongst a people of martial and thievish propensities. Previous to his leav-ing England, Groves was intending to ing England, Groves was intending to be ordained as a clergyman, when an acquaintance one day asked him, it he did not hold war to be unlawful. He addinance of the day asset min, and ment. Its ways are ways of pressaring did not hold war to be unlawful. He replied, "Yes." How then, said his that it condemns is an abuse of God's friend, can you subscribe that article mercies; and that alienation of heart which deelares 'it is lawful for a Chris-which leads us to seek in the "broken and the condemns of the condemns of the condemns is an abuse of God's which leads us to seek in the "broken and the condemns of the condemn tian man to take un arms at the command of the civil magistrate?' Till that moment it had never occurred to him; but on reading it, he said, I never will it:' and from that moment he gave up his intention of being ordained a clergyman of the Church of Eng-

His peace principles were before long put into practice. He and his to Bagdad unarmed. On the way the met an Euglish officer in the Persian service, who advised him not to pro ceed on the road they were then going, on account of the unsettled state of the country, and, expressing his wonder at their being marmed, said he bardly ventured with two battalions of soldiers. "We told him," says Groves, "our confidence was in a high er power thau such weapons." - In de-scribing some parts of the country through which they passed, Dr. Kitto, who was one of the party, says, "We have scaroely seen a man that is without a onn and dagger, and often a sword and pistols hesides. Not only the shepherds and cowherds were armed, but those engaged in agriculont arms at hand." Yet, after all their

tural labor were seldom observed with- however, cliugs to Jesus, even in the exposure to these dangers, Groves was able to say, "having finished our long to glorify him through suffering. At able to say, "having minimed our long to giority nim through sunsing." As and perilous journey from Petershing such seasons the power of his grace is to Bagdad, we can say that we have manifested in a peculiar manner, and not lost from a thread to a shoe-latchet; they are cnabled to exclaim, "I am not jost from a thread to a shoe-latchet; they are enabled to exclaim, "I an brought hither in safety" rought hither in safety."
During his rosidence at Bagdad, the
ity was hesieged, and the inhabitants
bed of affliction, a helpless cripple, m

occasion, he says, "We heard the cannons and small arms begin to fire,
which informed us that the contest had
ed spot, the abode of peace and joy. which into the city. The report of wars begun in the city. The report of wars with great delight she would speak of the sweet tokens of her heavonly Fathinhabitants in constant alarm. The er's care, and many hearts were re-Lord has hitherto extended his sheltering wing over us, though without ing words. One who was privileged sword, pistol, gun, or powder in the to visit her, said,

but the Lord is our hope and our ex- the blessedness of the Christian's ceeding great reward." Shortly after hope."

A woman at a distance sent a letter

promised that no more should come in. They entered, were very civil; and Jesus, our sympathizing Saviour, is which did eat of the portion of the when I forbad their passing over the ever present. While we are his, all king's meat." Daniel 1: 8.

when I forbad their passing over the roof of my house to enter that of a things, hoth for time and eternity, are rich neighbor, they did not press it, things, hoth for time and eternity, are rich neighbor, they did not press it, that took the money I gave them and went away."

While Christians so seldom manifest faith enough thus to carry out the principles of the Gospel, and trust their property and their lives in the hands of Him who has promised to care for those who love and obey him it is re-those who love and obey him it is reof Him who has promised to care for those who love and obey him, it is refreshing to meet with an instance of this kind. Yet examples have been exhibited sufficient to warrant obe dience to our Lord's commands in these respects, and to trust the consequences to his wisdom. Till Christians entirely give up their swords and guns, can they reasonably expect to have any great influence in inducing the heathen to come under the government of the Prince of Peace?—Herald of Peace.

JOY.

The gospel is good news, glad tid-ings of great joy. Those worldly per-sons greatly mistake its nature and de-sign, who suppose it to be a system of restraint, an enemy to innocent enjoy ment. Its ways are ways of pleasant cisterns" of earth, that peace and har piness which can only flow from th

fountain of uncercated excellence.

The gospel, while it faithfully reveals our lost condition as sinners, and our unworthiness of the least of God's mercies, graciously opens to our view the the inearnation and death of the eter

death; while those who encerning re-nomee the world, and yield themselves into God, through Jesse Christ, have a spring of holy joy opened in their those who drank early and late? a spring of holy joy opened in their hearts which will flow onward to ever-

lasting life.

A God of love wills the happiness his people. It is their privilege to re-joice. As nothing but sin can separate us from God, and cause him to hide his face from us, so nothing but sin ought really to damp our joy. Whe will not obey our voice, ne will not obey our voice, ne will the believer to look off from the is a glutton and a drunkard. And all the protection will be more than the cause the believer to look off from the lise a glutton and a drunkard. And all the protection will be more than the city shall stone him and weak." Rom. 14: 21. ought really to damp our joy. Out-

God's people are sometimes called

the Apostle could say, "As sorrowful, yet alway rejoicing."

Habakkuk was truly happy, when raised ahove all the changing scenes of life, he sang to the harp of prophecy, "Although the fig tree shall not blossom, neither shall fruit he in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there

God of my salvation.' Christian joy is not a tunultuous passion; it is a calm, composed frame, a holy serenity of soul, a gladsome rest in the grace and faithfuluess of

shall he no herd in the stalls; yet I will rejoice in the Lord, I will joy in the

Oh, happy, blissful state! Who would not long to be a genuine disciple of the blessed Saviour, who has ciple of the blessed Saviour, who has lim and makest him drunker also. happy, blissful state! Who of drunkard makers? does not unto the world? What heart can he unhappy in which he designs to dwell?—to which he manifests his grace and love?—S. S. Times.

The Bible vs Intemperance

1. How did a drunken man ancient ly appear?
"Thou shalt he as he that lieth down

Those who reject the gospel, and choose the forbidden pleasures of sin, find their fruits to bo bitterness and felt it not. When shall I awake? I death; while those who cheerfully re- will seek it yet again." Prov. 23, 23: 29.

"Woe nnto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them." Isaiah 5, 11.

3. How were the Jews commanded to treat disobedient, drunken children? "They shall say to the elders of his city, this our son is stubborn and re-Incy shall say to the elders of his others?

"It is good neither to eat flesh, nor bellions, ho will not obey our voice, he is a glutton and a drunkard. And all the beautiful flesh with the control of the state of put evil away from among yon, and all Israel shall hear and fear." Dent.

21, 20, 4. What was required of the mother

of Samson?
"Now therefore beware, I pray thee and drink not wine nor strong drink."

7. 23: 31.

7. What reason is given for this advice?

ceeding great reward." Shortly atter hope:

A woman at a distance sent a letter attacked by a band of lawless depredators, asking for powder and offensive:

I we would not the king sent nor with the swine which he drank. Prove thy dators, asking for powder and offensive:

We apone; but I told them I had none. the subject of severe trial, though of a Seeing a carpenter whom I knew, I different character. With great difficult with the subject of severe trial, though of a series of the subject of severe trial, though of a Seeing a carpenter whom I knew, I different character. With great difficult with the subject of severe trial, though of a series of the subject of severe trial, though of a series of the subject of severe trial, though of a series of the subject of severe trial, though of a series of the subject of severe trial, though of a series of the subject of severe trial, though of a series of the subject of severe trial, though of a series of the subject of severe trial, though of a series of the subject of severe trial, though of a series of the subject of severe trial, though of a series of the subject of severe trial, though of a severe trial, though of a series of the subject of severe trial, though of a severe trial trial, the severe trial trial, the severe trial trial, the severe trial trial, and trial trial, and trial trial, and the se portion of the king's meat nor with the these trials, and prove sufficie wine which he drank. Prove thy them all. "Oh, sirs." savs " wine which he drank. Prove thy them all. "Oh, sirs," says servants, I beseech thee, ten days, and Brookes, "there is in a cruci'

"Dear sister, let us rejoice together. fairer in flesh than all the children

thou nor thy sons with thee, when ye gation, lest ye die; it shall he a statute forever throughout your generations

11. Were the civil rulers to abstain

"It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink." Prov. 31: 4: 12. Why should magistrates be tem-

erate men ? "Lest they drink and forget the law. and pervert the judgment of any of the afflicted. Prov. 31: 5.

13. What demunoiation has the Bible

14. Are we to associate with drink

ers?

"Bo not among wine-bibbers, among riotous eaters of flesh." Prov. 23: 20. 15. Are those who drink strong drinks wise?

"Wine is a mocker, strong drink is raging; and whose is deceived thereby s not wise." Prov. 20: 1.

16. What are the results of

erance?
"Who hath woe? who hath conten

in the midst of the sea, or as he that lieth on the top of a mast. They have last ricken me, shalt thon say, and I was cause? who hath wounds without not sick; they have beaten me, and I was cause? who hath redness of eyes? They that tarry long at the wine; they felt it not. When shall I awake? I that go to seek mixed wine." Prov. and 23: 90

Who come to poverty? 17. Who come to poverty? to poverty." Prov. 23: 21.

18. How does drunkenness affect the

"Nor thieves, nor covetons persous. nor drunkards, uor revilers shall inherit the kingdom of God," 1 Cor. 6: 10. 19. Are we to practise self-denial for

others?

God's Promise of Support.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overand drink not wine flower of the control of the con warned that he will encounter these in ink? warned that he will encounter these in "Look not then upon the wine when some one of their innumerable phases, it is red, when it giveth its color in the whether it be the loss of health, loss of enp, when it moveth itself aright." wealth, loss of friends, battled schemes,

or blighted hopes.
But, blessed thought, these trials dvice? have their limits. The floods will not "At last it hiteth like a serpent and "overflow," the fires will not "burn," sword, jistol, gun, or powder in the to wist her, said, houses and the only men, besides myself, are Kitto, who is deaf, and the schoolmaster's father, who is blind that I had never before so fully realized but the Lorentz and our extension of the control of the blessedness of the Christian's "At last like as adder in the fances will not "courage." God 8. What effect did total abstinence will "stay his rough wind in the day of above upon Daniel and his cast wind." He will say, "The "Daniel purposed in his heart that the schoolmaster's rather, who is blind that I had never before so fully realized between Daniel and his cast wind." He will say, "The "Daniel purposed in his heart that the schoolmaster's rather, who is blind that I had never before so fully realized between Daniel and his cast wind." He will say, "The "Daniel purposed in his heart that the schoolmaster's rather, who is blind that I had never before so fully realized between Daniel and his cast wind." He will say, "The "Daniel purposed in his heart that the schoolmaster's rather, who is blind that I had never before so fully realized between Daniel and his cast wind." He will say, "The "One of the fances will not "courage." So that the fances will not "courage." So the fances will not prove the fances will not "courage." So the fances will not prove the fances will not courage. So the fances will not prove the fances will he would not defile himself with the And better still, Jesus will be and and Jesus to all the

The Berald of Cruth

Persons writing to us, to hav their papers changed from one post office to another, should always be particular to state the name of the post office, county and state, from which it is to be changed, as well as the one to which it is to be changed.

that the term of subscription has expired, and may always be considered as a solicitation to renew the same. Uuless this is done we will take it for Unless this is done we will take it for granted that the paper is no longer and the general musical intelligence, to which will be added a literary depart-

Elkhart County, Indiana, ou Friday the 12th of October next. The brethren from all parts of the country are cordially invited to be present. Those coming by railroad will stop at Elk-in this subject. hart or Goshen, on the Miehigan Southern and Northern Indiana R. R.

To J. M. F. If you will send us your post office address, you will confer a favor. We have something to communicate in regard to the publication of music.

A Change,

The desire has frequently been expressed among the brethren, to have the Herath of Truth in a more convenient form. We propose, with the commencement of the touch volume. to change its form to a large octavo of sixteen pages instead of quarto size, as

We also propose to substitute for its present name, The Mennonite Herald, which we think would be more appro-We suggest these changes at present for the consideration of the protherhood. Perhaps a better name may be suggested, or other changes and improvements proposed, which might tend to make the paper more useful and interesting. We invite the brethren to give us their views. It is necessary that we receive all sugges-tions in this matter before the 1st of

The object and character of the paper will remain the same as hereto-fore. We hope the brethreu will interest themselves in this matter anew and put forth every effort to extend its circulation, and also in sending articles and items for the paper which will in-terest and edify the general reader.

The Harmonia Sacra.

enables the learner to distinguish them that gave suck in those days," especinuch more readily than the round notes. We recommend this work to the brotherhood as one that we think will give entire satisfaction to all who wish to avail themselves of the benefits to be derived from the use of a good collection of genuiue church music. For price and other particulars see adertisement in another column

We have received the Angust number of THE MUSICAL ADVOCATE AND A blue X prefixed to the sub-seriber's name on the paper denotes Kieffer, at Singer's Glen, Rockingham Co., Virginia, which after a suspen-sion of five years, caused by the late war has again made its appearance. It will be devoted to the cultivation of the art and science of music generally ment. Each number will contain 16 large octavo pages, closely printed four or five of which will be devoted Semi-annual Conference will be held at Yellow Creek Meeting-house, in Terms, one copy for one year, 77 cents; Seven copies do. \$4.50; Twelve copies do. \$7.50. Specimen copies will be sent to all who desire to exa mine the work. We recommend it to

Questions & Answers.

Matt. 24: 19, 22.

In No. 27 of the Herald an explanation is desired on Matt. 24: 22, "Exthere should uo flesh be saved: but for the elect's sake those days shall be shortened;" and in No. 32 is desired au explanation on the 19th verse of the same chapter. I think these two verses belong together; for our Savior here warns his followers, and foretells to them the fearful destruction of Jesalem. The Savior tells them of the signs that shall come to pass and to which they are to give heed; as Luke writes (Luke 21: 20), "When ye shall see Jerusalem compassed with armies, then know that the desolation thercoi is nigh. Then let them which are in Judea flee to the mountains" (Matt. 24: 16, 18); "neither let him which is in the field return back to take his elothes:" but hasten to the mountains The Lord taught them not to defend themselves, but to flee, This we may also infer from the words of the Pha-risees, when they said, "If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation."
Josephus tells us that to all appearance the city was so well fortified and sup-plied with provisions, that it was thought the city could not be taken in less time than three years. The Ro-mans, however, resolved to besiege the city and to cut off all supplies of provision. But let us now consider those who fled to the mountains. This would seem to be a hard lot or even impossible to preserve their lives there; This is the title of a singing book, published by Joseph Fuxy's Sons, at oth them that are his and can deliver Singers' Glen, Rockingham Co., Va. them. Hence, there arose such discord It is a collection of genuine church in the city among the Jews, that they music and has been selected with began to quarrel and fight among

ally in the winter ou account of the severity of the season. They were also pray that their flight be not on the Sabhath day, because this would have been a violation of the law, and the people were still very strict in their observance of the Sabbath. I will yet add that, if we examine Josephus's account of the destruction of Jerusalem, we shall find that the words, spoken by the Savior concerning Jerusalem, were then fulfilled; for Josephus bears testimony to the fact, that not a single Christian perished in the siege of Jefore, also heed his warnings, and con-sider such examples, and, since we have so many witnesses about us, let us cast off the sius that continually eleave to us.

Jos. STUCKEY. Danvers, Ill.

Acts 10: 9-16.

What was the design of the vision of Peter as given in the Acts of the Apostles, chap. 10, v. 9—16?

Answer. It was to remove the pre-dice which existed in the mind of Peter, and in the minds of all the Jews against the Gentiles, for the Jews had uo dealings with the Samaritans and other heathen nations about them; and also to convince him of the design of God to have the Gospel preached, not to the Jews only, but to all the nations of the earth; and especially to prepare him for the work that was just before him; namely, to go with the messengers unto Cornelins and preach unto him the Gospel of Jesus Christ. It is also designed to teach us that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him.1

Luke 15: 25.

In the parable of the prodigal son, vhom does the "elder son" represent? "The unnatural conduct of the elder on was intended by our Lord to deseribe the character of the Seribes and Pharisees, who murmured, because he received publicans and sinners. There will always be people like the Phari-sees, who fancy themselves better than others, and despise those who are willing to own that they are sinners. But whatever men may say or do, 'the Lord reigneth,' and none can hinder him from doing all his pleasure."

Whether the elder or vonneer i oreferred, is self-evident. The younger penitent and was received to his embrace as a son. The elder was "angry, Hence the obedient son must necessarily have been preferred before the disobedient one. Thus "many that

A Warning to the Unconverted.

"Because I have called and ye

ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not." Isai. 65: 12.

God has been calling to thee, thou unconverted man, all thy life, and has vet hast thou not hearkened unto hi eall; he is calling to thee for thy salvation and thy eternal good. He that has created and formed thee like unto himself, willeth not that thou shouldes be lost and go astray, and for that reason he calls thee all the day long. cristian perished in the siege of Je. Remember thou must soon die, sur usalem; for they heeded the faithful if thou dost not regard the eall of thy warning of their Savior. Let us, therefore, also heed his warning the savior. thee, thy destiny will then be sealed, and thy eternal all gone, and that for everl Ohl that value of thy soul. How are fed with the hand of the Lord and enjoy his blessing every day, what hinders thee from obeying his call? Is it because you are too proud, and do you think God will overlook you in that great day when all the congregated world is assembled at his tribunal bar? Oh uo! he will there make you shame open and public before that have been perpetrated at the silent hours of midnight cannot be hid; they must come into judgment, for Goo will make every secret known.

Dear readers, both young and old, let us reason together. We are now upon the wing of time, and are traveling to the grave, and must soon ex-ehange this world for eternity. Oh dreadful world that knows no limits, and fears and hopes for no end! Ther when these thoughts roll over our minds, let us obey his call, for if we do not, he will number us all to the sword and make us all bow down to the slaughter. Think of the inhabitants of the old world. What were they des tined to? All that did not hearken to and had to bow down to the slaughter.
Pharaoh and his great army had to
bow down, and found a watery grave.
So Korah, Dathan, and Abiram, and

all their company had to bow down when the earth opened her mouth to swallow them and all they had. Cast our eye a little farther, and see how the thousands of the children of Israe and to bow down in the wilderness. What was all this for? Was it became they heard the call of him that stretched out his hands all the day long? No: it was because they refused to

Think of the antediluvians when the Lord called to them by Noah. One hundred and twenty years; did they hear, and what was the end of them? Oh, me thinks that I can see them with the eye of imagination after all preferred, is self-cytident. The younger with the eye of imagination, after all son eame to his Father as a humble the entreaties of the Lord, when he penitent and was received to his embrace as a son. The elder was "angry, way by a mighty deluge. Think and would not go in," and began to he the fountains of the great deep emplain both of his father and broth were opened, and the heavens gave cr, even as the Scribes and Pharisecs way, and let her floods desend upon did at the conduct of Christ, thus act the carth. See the call and the conduct of the wishes act the carth. upou the inhabitants of the earth that Noah preached to. See them climbing the disobedient one. Thus "many that are first shall be last, and the last or and refuge, and at the same time the floods ascending after them, as though it was angry. Oh, see them climbing to the lofty peaks of the tops of the high mountains for refuge, but all in vain. Hear them screaming and There they are upon the very top, and now where are they to go? No place now is found. The flood is special reference to the wants of the themselves and to destroy one another themselves and the singing school. It contains a great variety of meters, and is in the singing school of the use of our days were shortened for the sake of the Hynnis in the English Mennonite Hynn Book are all found in this work, We may here also imagine to what all the muste is switten in patent or shaped notes (seven characters), which

THE HERALD OF TRUTH.

Jonesborough, Tenn.

the trunk of a tree; but alas! alas! all these hopes are gone. Their last hiding place is swept away, and they must go down to fill a watery grave. Think, dear reader, for one moment, that God says, "I will langh at your

Public Worship

that God says, "I will lange at your calamity and mock when your fear cometh, because this people was warned of their danger, but did not obey,"

Just in the same relation you stand towards your God. You have been ealled by the ministers of the Lord, alleged and greatly improved. In its called by the ministers of the Lord, time and again, but still you have re-fused. If some kind friend would offer a marks on the subject of Public Wor-you a gift, would you not accept it? Xes, surely, and you would hold it most sacred. Then think of that friend that is holding out his hands all the day ing, to offer you eternal life. He is pleading with you all the day; now think of his counsels; all is, come, not it is, their privilege and duty to do.

is pleading with you are not say; now think of his counsels; all is, come, not once does the Lord say, go. If has been pleading with you ever since you have come to the years of accountability, and you have refused a until now, it is a better man, than when he went he went have come to the years of accountability, and you have refused a until now, it is a better man, than when he went he went have refused a until now, it is a better man, than when he went have refused in the say that the say the say that the say the say that the say that the say

and, perhaps, your days are almost at there. an eud upon earth. And then to think An earnest desire to be made better an eud apon earth. And then to tuning of those good parents, that, perhaps would lead to a proper preparation for have talked to you time and again, and while they are in the ark of safety, the sanctuary. Multitudes of Christian men and women, it is to be feared, the sanctuary of working from and while they are in the ark of safety, you are going on your own way, and repair to the house of God's wrath. Oh, think of being separated from them forever! Dear wait for the sement, its to be feared, roughly and the safety of the safety that it they would be good and obe-dient, that they should eat the good of the land; but if they refused and rebelled, that they should be devoured profitable waiting upon the Lord. by the sword. It is true, as the pro-

by the sword. It is true as the prophet has said, "the word of the Lord.

In some places where we have prophet has gone forth, and never will return void, but shall accomplish that where muto it is sent;" "and the soul that sinneth, it shall die." "Then he that sinneth, it shall die." "Then he that believeth and is bantized shall be subjected and is bantized shall be. sinneth, it shall dic." "Inon ne that believeth and is baptized shall be subjects, non or of them, however, resurvey, but he that believeth not shall be dammed." Then hear this sall; it says be God's merey to you before of horses, cattle, and so on, the crops, the markets-with frequently a prett My friendly reader, think of the goodness of the Lord. He has given usual staple of remark. If the weather you the life that you now have, and if you forsake all the things of the world changes the seene of confusion. We that are contrary to his will, he has promised to you a hundred fold in this tion where it seemed as if half the per life, and in the world to come, eternal sons in the house-saints and sinner life, Further he says into you, "seek were engaged in a promise one sudible ye first the kingdom of God and his conversation. But alas! alas! not one righteousness, and all these things word about our own growth in grace, shall be added unto you." Is not this or the salvation of those around us. enough to eause you to forsake the There is sometimes so much interest in ways of the wicked one, and to enlist these sanctuary talks that though they under the banner of king Jesus? It is are brought down to a whisper, they for the good of souls that we write, are not finished until the first hymn is

They stand there in born that are written in heaven; with house of God, we would have less

lofty summit. They stand there in born that are written in heaven; with bouse of God, we would have less heaps; one cannot help their children, nor igust men made perfect, where we will children their fathers. The flood has be free from trouble, temptation and no wortaken them, and think of their death, and throughout the golden ages calamity. Their last hope is, to lay of eternity, sing the song of Moses the better that the first the strong the strength of the trunk of a tree; but alsa! alsa! event of God, and of the Lamb, for the trunk of a tree; but alsa! alsa! event of God, and of the Lamb, for wholesome and weighty truth had been lest the summer of God, and of the Lamb, for the trunk of a tree; but alsa! alsa! event of God, and of the Lamb, for wholesome and weighty truth had been lest the summer of God, and of the Lamb, for wholesome and weighty truth had been lest the summer of God, and of the Lamb, for wholesome and weighty truth had been lest the summer of God, and of the Lamb, for wholesome and weighty truth had been lest the summer of God, and of the Lamb, for wholesome and weighty truth had been lest the summer of God, and of the Lamb, for wholesome and weighty truth had been lest the summer of God, and of the Lamb, for wholesome and weighty truth had been lest the summer of God, and of the Lamb, for wholesome and weighty truth had been lest the summer of God, and of the Lamb, for wholesome and weighty truth had been lest the summer of God, and of the Lamb, for wholesome and weighty truth had been lest the summer of God, and of the Lamb, for wholesome and weighty truth had been lest the summer of God, and of the Lamb, for wholesome and weighty truth had been lest the summer of God, and of the Lamb, for wholesome and weighty truth had been lest the summer of God, and of the Lamb, for wholesome and weighty truth had been lest the summer of God, and of the Lamb, for wholesome and weighty truth had been lest the summer of God, and of the Lamb, for wholesome and disturbation and disturbation and disturba nounced, than you have a scene that would disturb the civilities of a ballroom. Men and women mixing up in a promiscuous erowd, giving vent to a torrent of idle talk and laughter, as though it had been gathering for the last hour, and only waited this opport-unity to burst forth. How sad to see such levity and triffing just after the most earnest and truthful appeals upon the most momentous interest in time or eternity. We have sometimes hurried from the house to get away from the painful sight, and left them alone in their glory. When they finished, or how they finished, we did not care to The same may be said of the genera

conversation on the way from church, Perhaps you may hear something about the largeness or smallness of the con-gregation; something about the singng; or about the conduct or dress this or that person; or perhaps some favorable or invidious remarks about the sermon or the preacher; but how little about the truth that was pre sented, and how little, especially, about the truth that spited these talkers. Oh. the idle, empty talk is one of the wors foes to a profitable hearing and im provement of the word of God. of the abundance of the heart the mouth speaketh;" and when the tongue is so much employed about the affairs of the world, it is certain there is but little interest felt for the sautification

and salvation of the soul.

Let Christians, then, who would be blessed and bettered by the worship of God in the public congregation spend awhile in secret prayer before going there; and let them when there both before and after sermon, mai tain that seriousness and thoughtfulness that become those who wait in the presence of God; and fewer poor

The Judgment

And is it certain that I must appear at the Judgment? Yes. "We must all appear before the judgment-seat of Christ." And must I there give an account of my actions? Undoubtedly; every one will be judged "according to that he hath done, whether it be good or bad." And will my most secret iniquities be revealed in the light of that day? They will. "For God will bring every work into judgnent, with every secret thing, whether t be good, or whether it be evil."

words as well as my actions? Even so, each other, and accords want the "But I say into you, that every idle manner in which prayer is still offered, word that men shall speak, they shall In Gen. 17: 3, it is said that Abraham, give account thereof, in the day of as he worshiped God, "fell upon his or the good of souls that we write, and make this our first effort to talk to such that the pen. And we feel our weakness, and know that we are not finished mitl the first prayer you with the pen. And we feel our weakness, and know that we are nothing but dust he pen. And we feel our weakness, and know that we are nothing but dust he may lay hold of God's love, and the benefited by the best of serious poor tembling sinuer, and that we here so may fall upon the heart of some poor trembling sinuer, and that when may lay hold of God's love, and to she here the south the world? Does the flot Spirit love he may lay hold of God's love, and to she will be world? Does the flot Spirit love he may lay hold of God's love, and that we reproper and very profitable for Christ.

The pale horse and his rider are proper and very profitable for Christ. The pale horse and his rider are proper and very profitable for Christ. The pale horse and his rider are proper and very profitable for Christ. The pale horse and his rider are proper and very profitable for Christ. The pale horse and his rider are proper and very profitable for Christ. The pale horse and his rider are proper and very profitable for Christ. The pale horse and his rider are proper and very profitable for Christ. The pale horse and his rider are proper and very profitable for Christ. Perhaps this require the world? Does the hour of preaching to written, "God will pidge the section of men," in that day, "hy. Sees the section of the profitable for Christ." Perhaps this require the profitable for Christ. The pale horse can be in the profitable for Christ. The profitable for Christ. The profitable for Christ. The pale horse can be profitable for Christ. The profitable for Christ

Will all sinners fare alike on that day? All impenitent sinners will be condemned to everlasting misery; but there will be a wide difference between the punishment of those who sinned in ignorance, and those who sinned in the midst of light and against light. It will be more tolerable for Sodom and Gomorrah than for Bethsaida and Capernaum. "That servant that knew his Master's will, and committed things worthy of stripes, shall be beaten with many stripes; while he that knew not his Master's will, and committed things worthy of stripes, shall be beaten with few stripes." Every man shall receive according to his work. "This is the condemnation, that light is come into the world, and men chose darkness rather than light, because there deeds were evil.'

Is the judgment day determined? Yes. "For he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained." Is there reason to hath ordained." Is there reason to It is nearer now than ever before. It comes on apace; but of that day and that hour knoweth no man, nor the

angels in heaven.
Will any man be able to stand in
the judgment? None but such as are clothed in the righteousness of Christ: these shall not only be acquitted, but there imperfeet works of faith and labors of love shall be richly rewarded. All others shall be condemned. nuan's morality or good works can stand the scrutiny of that day. All not interested in Christ will be east into outer darkness: they will hear the Judge's scutence, "Depart, accursed, into everlasting fire." A. A.

Posture in Prayer.

The common attitude of worshipers in the East is kneeling, with the upper part of the body now creet, and then thrown forward, so as to bring the head in contact with the earth; they head in contact with the earth; they alternate between the one posture and the other. In this case, it will be ob-served, the worshiper remains on his knees, even when he bends forward, with his face to the ground or the floor. It is remarkable that three of the evangelists, in speaking of the posture of the Savior during his prayposture of the Savior during his pray-er in the garden, use three different expressions. Luke says (22: 41) that our Lord knelt down; Mark (14: 25), that he fell upon the earth; and Matt. (26: 39), that he fell upon his face.

In regard to the last two writers the variation seems to be only verbal; but how are they consistent with Luke? It is quite possible that their different expressions refer to different parts of the same act. The Savior, habituated to the customary forms of worship, may have bowed his kuees, and, without changing that position, may also have stooped forward, and inclined his face to the earth. This explanation Mast I render an account of my conciliates entirely the evangelists with

Correspondence.

Extract from a Letter from Europe,

Recently written by a brother of the Omish Church in France, to Bro. Benj. Eigher of Iowa.

"I have received the Herald of Truth regularly, as you intended, each month since last October; and it truly deserves the name it bears. The truths which it contains are indisputable, and seem to have been written by those who are lovers of gospel truths, Weuld God, that they might everywhere be heeded and be the means of bringing about a union of the different class of us Mennonites. This would be the wish of my heart: for the difference between the two classes is so slight that it may justly be considered merely a difference of opinion, and might easily be adjusted and a friendly nuion effected through intelligent and impartial men assembled in conference.

I have given the numbers to various persons to read, who find them interesting and good, but have not expressed any further opinion in regard to them. Still continue to send them to me. Acc.

> Jos. ETCHER " From Elkhart Co., Ind.

DEAR BRO. FUNK,

On Saturday the 8th of September myself and family, in company with a number of other brethren and sisters, went to visit the brethren and friends near Burr Oak Station, in Branch Co., Michigan. Brethren and sisters met us at the station and conveyed us to us at the station and conveyed us to benefit a man, if he process infinity, the school-house, some four miles distant, where an appointment for preaching in the attenuous had been announce
d. An attentive audience was preshis words, and actions often speak cd. An attentivo audience was pres-We learned, that it is very

seldom that there is any preaching at all in this neighborhood. The doetrine of a non-resistant Christianity appears to be a new and unheard of thing with many. We were however received with a cordial welcome, and a desire was expressed, that we should visit

We remained with the brethren all night, and the next morning we went to a neighboring school-house, where The meeting was we had a meeting. In meeting was well attended; the audicnee were very attentive and appeared to be deeply interested. It is highly important that this place should be supplied with faithful ministers. A certain woman told me that previous to our visits to this neighborhood she had not been to

meeting for some six years.

A brother, after repeated efforts, prevailed upon a neighbor to attend our meeting, with which he was so well pleased that he requested to have preaching at his house in the evening, which was also granted, and to our surprise, the house was well filled, and with a very appreciative audience. By divino permission we returned home in safety again yesterday. May God bless all our humble labors, and may all our efforts be put forth to the honor and glory of his great and excellent

DANIEL BRENNEWAY Elkhart, Sept. 11th 1866.

Letter from Bucks Co., Pa.

Much beloved brethren and sister Much beloved breuren and sisters with an instruction and as in so in the Lord, I wish unto you and all ers, in perfect obedience to the will of god-fearing people the rich grace of his Maker; this with the wearing of God, and the communion of his Holy plain apparel as a proof, is humility,

as humility was one of the distinguish-

ing characteristics in the life of our

they profess themselves to be humble; they must declare, also, in their ac-

tions and with their apparel, that they are humble. They must let the light

of humility shine before men, that they

may see it and glorify our Father

louder than words. If a man is truly

will delight itself in those things,

spirit. "Wherefore by their fruits yo shall know them." "Do men gather

grapes of thorns, or figs of thistles?"

Yet notwithstanding the teachings and the example of Christ, the admo-

nitions of the apostles and many zeal-ous followers of Jesus, pride has over-

flowed the land as the rivers when

they overflow their banks. It has spread itself even as a pestilence, so

them neither root nor branch." May

ease, that the church may grow stronger in adhering to the commands

of our Redeemer, and do much good unto the salvation of many souls.

Hamility is indispensable to religion, and no man can be a Christian with-

God bless his servants in their endea

humble, he will delight himself

Jesus, who is the author and finisher of our faith, and our Redeemer; who is long-suffering and of great humility; as ong-sunering and or greatmannity; appears, we have a riesh proof in the who was bowed down, bearing the sins of the whole world, and released is from a broken law and from death. If site accomplished through a perfect obedience to all the precepts of the problems and problems and problems are the site of the problems and problems are the problems are the problems and problems are the problem law, in all meekness and humility, bearing our sins upon the cross, open-ing unto us again the way of life, that through faith in him we might obtain forgiveness of our sins, and pass from death unto life. If we, then, really behe could not rest before he should ad-monish his beloved children to follow the lowly Jesus, and said to them in lieve in Christ as our Savior, we must also take him for our example, and his the presence of mothers and neighbors teachings as our rule of action; for "by this," says he, "shall all men that he found the way so narrow, that he could assure them, that neither is there in that world of eternal bliss they, nor any one else could get to She has marked one passage in that know that ye are my disciples, if ye have love one for another;" and again, have love one for another;" and again, heaven, while serving Satan in the book, to her emphatically the word of "If ye continue in my word, then are waring of costly apparel, adorning yen y disciples indeed." Our actions must agree with our words. If we hope, feathers, &c. Bro. J. M. Brenneman, in his article is the kingdom of heaven." heaven, while serving Satan in the

profess to love God, our outward actions must correspondent with our profession. Our outward life must be a ceutly in the columns of the Herald, witness of the life within. Christ was a pattern of humility and his whole a pattern of infinitely and his whole life was an exposition of the truth and may many-laborare in Course's which he professed and taught. And vineyard put their hand to the plough anew and not draw back. Let us pra for each other without ceasing, that Saviour, so must it also be in the lives of his followers. It is not enough that God might strengthen us in the great God might strengthen us in the great cause of religion. The prize is nn-speakably great, and if we should be despised of the world, what is that to us? Christ, when on earth, suffered the same, and the greatest honor is, to be like Jesus. Those that patiently endure these things, shall at last be clothed with robes of white, and overwhich is in heaven. For what will it benefit a man, if he profess humility, shadowed with righteousness and holiness. He that humbleth himself shall be exalted high above all visible things,

and reign with Christ forevermore. In conclusion, may we all earnestly In conclusion, may we all carnestly seek to bring up our children in the fear and admonition of the Lord, so that at last we may come before him, those things which bespeak a spirit of humility, but if he is proud, his heart saying, Here are we and those comever in heaven. May the grace of God, and the love of Christ, and the ommunion of the Holy Spirit be with us all, and preserve us in hope, patience and true faith unto the end. Amen

> SAMUEL GODSHALK. Deep Run, Pa.

The Empty Cradle.

spread itself even as a pestilence, so that the whole people seem to have been almost entirely carried away with it. May kind Providence have merey upon his people, and give them light, that their yoss may be opened, that they may see and turn away from the impending evil; "for behold the day cometh that shall burn as an oven, Every fold counts a missing lamb and there are few homes where the has been no mourning over a vacan chair. It is hard to part with the darlings of the nursery. Affection clings to them fondly, and is reluctant to lose its hold, but the all-wise Father deals tenderly with His children, and and all the proud and all that do wickedly, shall be stubble; and the day that cometh shall burn them, saith removes some of their treasures theaven, that their affections may follow the Lord of hosts, that it shall leave low. Many weeping parents will re cognize their own experience in the following paragraphs from an exors to resist and root out this filthy dis-

change:—
The death of a little child is to the nother's heart like the dew on a plant from which a bud has just perished. The plant lifts up its head in freshened greenuess to the morning light; so the mother's sonl gathers, from the dark sorrow which she has passed, a fresh

Hamility is indispensation and no man can be a Christian with and no man can be a Christian with out it. He must be willing to esteem sorrow which she has possible the most be willing to have others esteem him thus also, and he must also be willing to yield himself; and fancy brings her sweet infant bemust also be willing to yield himself; fore her, a ray of divine light is on the will of with the seal of immortality on his with the seal of immortality on his bow. She feels that heaven was the same to the will of how. God, and the communion of his Holy plain appared as a proof, is brunility, so that the wearing of the properties of the

ly, serving the lowly and loving Jesus, with much supplication and prayer, long-suffering, patience and faith in God, until we attain to a blessed end beyond this vale of tears.

Let us be strong in faith, looking up to Jesus, who is the author and finisher.

In the lowly and loving Jesus, who is the author and finisher looking the control of the manner or woman is the most lost. But the anniversary of his development of the most lost. But the an piety in on some such that the proof is the following incident. A faithful and befollowing incident. A faithful and befollowed before a faithful and befollowed by the world with human love and nope in the future, so glorious with heaven in the future, so glorious wi

has decorated her room, the apartment where her infant died, are mementees own household, called his ehildren oround his bed-side, in the presence of a minister, and desired that a prayer glory and beauty of the Kew-Jerus should be offered. Then he said that, lem, where the little foot will never find a thorn among the flowers, to render a shoe necessary. Nor will a reposing on the breast of a kind Sav-iour. And she knows that her infant

She has marked one passage in that

Our Unwillingness to die.

By our unwillingness to die, it appears we are little weary of sin. pears we are little veary of sin. Did we feel sin to be the greatest evil, we should not be willing to have its com-pany so long. "Oh! foolish sinful heart, hast thou been so long a cage of all unclean lusts, a fonutain incessantly pouring forth the bitter waters ef transgression, and art thou not yet weary? Wretched soul, hast thou been so long wounded in all thy faculties' so grievonsly languishing in all thy per-formances, so fruitful a soil of all thy iniquities, and art thou not yet more weary? Wouldst thou still lie under thy imperfections? Has thy sin proved so profitable a commodity, so necessary a companion, such a delightful em-ployment, that thou dost so much dread the parting day? May not God justly grant thee thy wishes, and seal thee a lease of thy desired distance from him, aud nail thy ears to these doors of misery, and exelude thee eternally from his glory ?-Baxter,

For the Herald of Truth. Wisdom of God.

O what unbounded wisdom we In nature can behold! Whene'er we look abroad, we see That nature wisdom doth unfold

The grass upon a thousand hills The flowers which round us grow, The trees which shade a thousand rills, The rivers which caward flow.

The rocks which cover the mountain's hights The plains extended wide, The lake whose waters sparkle bright, The seas and ocean's mighty tide,

The fishes in the mighty deap, The fowls that soar above, The reptiles which on earth do creep. The creatures which on earth do move

The storms which sweep so far and wide O'er earth's remotest hounds, The lightnings which so fiercely gleam, The thunder's hoarse and murm'ring sound

The sun which in the heavens bright. Doth onward, onward, roll, The moon which is the lesser light, The darkness of the night controls

The stars which thick bestnd the sky, The vast expanse of space, Declare the wisdom from on high. Which formed each in its place.

THE HERALD OF TRUTH.

The Joys of a Religious Life

A life of sound religious principle has its joys. It is not that cold, dreary, inanimate tract of country which it is so often described to be. Let the pie ture be drawn with candor and impar tiality, and amidst a few fleeting clouds there will be much sunshine to gild there will be much sunsine to gua the seenery. The evening more par-ticularly of a religious life must ever be painted in glowing colors. And if the life of a real Christian could be analyzed, it would be found to contain more particles of satisfaction than the life of any other man. But make, I entreat you, the experi

ment for yourselves; and you will find that the "ways of religion are ways of that the "ways of religion are ways of pleasantness, and all her paths are pace." And if they be so in this world, what joys will they not lead to in the world to come! There every cloud will be dispelled, every mist dispersed; the vail will be drawn saide; we shall no longer see through a glass darkly, but shall see God face to face. We shall rest from our labors; all tears will be wiped from all faces; and nothing will be heard but thanksgiving and the voice of melody. Then we shall look back upon the many trials temptations, and vicissitudes of this life, as the Israelites, when arrived in the earthly Canaan, looked back upon the boulage of Egypt, the terrors of the wilderness, and the passage of the Red Sea. We shall commune together of these things which have happened. "Did not our heart hurn within us while our great Leader, the Captain of our salvation, talked with us by the our salvation, taked with its by the way, and opened to us the Scriptures?"
Did not we then auticipate that which we now actually enjoy? Blessed forever be God the Father who hath given us this glorious inheritance! Forever blessed be God the Son, who

The Meanest Mighty with God.

light!-Rev. R. P. Beacheroft.

bath purchased it with his own blood

Blessed through all eternity be God the Holy Ghost, who hath sanctified

Nothing is more remarkable in the Bible than to see how God, as if to teach us to trust in nothing and in none but himself, selects means that seem worst fitted to accomplish his end. Does he choose an embassador to Pharaoh?-it is a man of stammering tougue. Are the streams of Jerieho to be sweetened?-salt is cast into the spring. Are the eyes of the blind to be opened?—they are rubbed with clay. Are the battlements of a city to be thrown down?—the means employ ed is not the blast of a mine, but the breath of an empty trumpet. Is a rock to be riven?—the lightning is left to sleep above, and the earthquake with its throes to sleep below, and the in-strument is one—a rod—much more likely to be shivered on the rock than to shiver it. Is the world to be converted by preaching and won from sensual delights to a faith whose symbol is a Cross, and whose crown is to be won among the fires of martyrdom? leaving schools, and halls, and colleges, God summons his preachers from the shores of Galilee. The thelm of the church is intrusted to hands that had never steered aught but a fishing-

a giant or a devil that was to be con-quered, the eyes of the body or of the sonl that were to be opened, walls of

"Do This in Remembrance of Me."

"The Lord, on the same night in which he was betrayed, took bread, and, when he had given thanks, he brake it, and said, "Take eat this is my body which is broken for you: this life." "I am come a light into the my body which is broken for you; this life. "I am cot do in remembrance of me." How world, that whose powerfully emphatic is every word. The bread of nature, in order to be come the aliment of the body, is is born of God." braised and broken, and passes through the fire. The bread of life, which came down from heaven, says Christ, is his doctrine—"is my flesh, which I will give for the life of the world," It pleased the Lord to braise him; he hath put him to grief. Behold him buffeted of wicked men, seourged, his buffetd of wicked men, scourged, his where you then stand? Read the words was hard with frost; all aroun head erowned with thorns, his feet of John, the disciple beloved of his pierced, his soul poured out unto death. Master: "He that believeth not God And for what end? His body, fellow-pilgrim, was broken for you. He was wounded for our transgressions; he swomded for our transgressions; he soul, Jesus ayo of those who believe was bruised for our inquities. The not, that the word which he has spoken was bruised for our miguates. The chastisement of our peace was upon him, and with his stripes we are heal- the chart was the ch his way, and the Lord hath had on his way, and the Lord hath had on him the incipity of us all, and what does he demand in return? "Do this in rembrance of me." Blessed Jesus, lif thou hadst bidden us some great thing, would we not cheerfully have complied? How much rather, then, when the yok of love is imposed I We had to be the remainder of t come at thy call: we will remember the name of the Lord our God. "After the same manner also be

us, and made us meet to be partakers of the inheritance with the saints in took the cup, when he had supped, saving, "This cup is the new testaas ye drink it, in remembrance of me; world would become a comparative for as often as ye eat this hread, and drink this cup, ye do show the Lord's learn being for this sourced death till he come." In drinking to. How men's hoppings to the lord would be in the come of the comparative gettler, my brethern and sisters, from this cup, jordiny and its comparative in the new life, and send this cup, jordiny acquirece in the new life and send the comparative with the malignant mint of early when the land will have his resurrection. The ment in my blood, this do ye, as often as ye drink it, in remembrance of me: this cup, joyfully acquiecee in the new and better, and well ordered covenant. ordained by angels in the hands of a Mediator, and established by better promises; a covenant which makes one has his imperfections, and in the provisions not only for human infirmty, but for the deepest and most ma-casional faults which might seem to lignant guilt, and which affords—not justify animadversion. It is a good merely a temporary relief, but confers when there is occasion an unchangeable and everlasting se-lective. "Chis is the covenant that I the erring one. This may prove salu-will make with the house of Ierael, tary. It is a proof of interest in the will make with the house of Israel, tary. It is a proof of interest in the after those days, saith the Lord, I will individual, which will generally be put my laws into their mind, and write taken kindly, if the manner of doing it them in their hearts, and I will be to is not offensive. The common and them in their nearrs, and I will be to me a people, and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for and shows a despicable heart. all shall know me from the least to the greatest; for I will be mereiful to their unrighteensness, and their sins and iniquities will I remember no more.-Selected by II. W.

"Whosoever."

weak image of the work of confound the confound the property of the strong, and the foolish to confound embracing the great salvation. It is the wise, what did food mean to teach stands as a porter to the gate of the but bring them up in the auture and the property of the strong and the property of the property of the strong and the property of the property of the strong and the property of the property of the strong and the property of the property of the strong and the property of the property of the strong and the strong and the property of the strong and the strong and the property of the strong and the strong and the property of the strong and the strong and the property of the strong and the strong and the property of the strong and the strong and

ly." There is but one restriction here be saved, then indeed you mi not because God wills it, but because not because God wills it, but because you will it. Again, "God so loved the world that he gave his only hegotter Son, that whosover believeth in him should not perish but have everlasting world, that whosoever believeth on me should not abide in darkness." " Who soener believeth that Jesus is the Christ

Believest thou this, O perishing sinner? Do you believe that the name of every sinner under heaven who wil consent to be saved is embraced in this one word? If you believe this with your whole heart, you are saved. If you do not believe, would you know where you then stand? Read the words was hard with frost; all around you

Speaking Well of Others.

If the disposition to speak we'll o others were universally prevalent, be the malignant spirit of cvil, when they find vent by the lips, go forth on their mission like foul fiends, to blast the reputation and peace of others. Every conduct of the best there will be oc-

Be kind at Home

friends and others with whom they come in contact when away from home, ments. but who are cross unkind and somelar never steered aught out a hasing boat; and by the mouth of one who bad; and by the mouth of one who had been his bloodlest persecutor, tword in the connection in which it is their own families. How desperate a in which it might have originated. Christ pleads his cause before the phis found in many passages of the Word lossphers of Athens, and in the palaces of God? Few words more precious are osophers of Aunens, and in the paraces of the world have a constrained by the following the followin

Children's Column.

The Draught of Fishes.

All through the long and weary night Had Peter toiled for fish in vain : Yet when his Master gave command He launched into the deep again; And then how wonderful the store ! The breaking nets could hear no mere.

Sc still in vain thy servants toil, "Fishers of men" they seek to bless Till theu, O Lord, thy grace bestow, And crown their labors with success Oh, grant the blessing to our prayer. And give ourselves a joyful share!

Coming to Life

Do you remember the days of winter? As you went along the road you saw the trees had all been stripped of their leaves; nothing seemed to be left If but the bare, dead-looking branches, remember how, when the scason came, the flowers looked ont upon us; they opened, spread their gay colours, and filled the air with perfume. The trees became covered with leaves and bright and beautiful blossoms. All was new life. Whose voice called forth the spring? He called, and the spring obeyed. This is the resurrection of trees and flowers. The coming of life to them.

Even the little worm has a lesson for us. It became dull, it refused to eat; it spun for itself a shroud, and was shut up in its grave. It lay there without shape or power to move. Presently, at the proper time, it bursts forth full of life, sails on coloured wings through the air, and rejoices in its new being. This is the resurrec-tion of the butterfly. Whose voice called it forth? If all the men living

he that cometh to burst open the prison doors of the tomb, and bid the dead awake? It is Jesus, the Son of

Have Von Begun ?

A beginning is an essential part of every business. If there be no beginning, there certainly will be no progress. Many a valuable object is lost for want of setting about to obtain it.

Many an easy task has been brooded over till it was declared impossible to be accomplished, and so given up in whereas it only wanted cnergy to make a beginning; difficulties would then have vanished before a spirit of determination: babit would have rendered easy what, at first, seemed impracticable, and every suc-.We frequently see persons who are ceeding effort would have increased very kind to their neighbors, their the certainty of success, and advanced with accelerated speed to its attain

Many a good habit is left unformed

The Wine Glass.

Who hath woe? Who hath sorrow? Who hath contentions? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the Wine; they that go to seek mixed wine. Look thou not upon the Wine when it is Red, when i color in the when it moveth itself aright, THE LAST. BITETH LIKE A

Serpent and stingeth like an Adder. Only A!Baby's Grave.

Some foot or two at the most, Of star-daisied sod, yet I think that God Knows what that little grave cost.

Only a baby's grave! To children even so small, That they sit there and sing-so small thing Seems scarcoly a grave at all!

Only a haby's grave! Strange! how we moan and fret For a little face that was here such a space Oh more strange could we forget!

Did we measure grief by this, Few tears were shed on our baby dead; I know how they fell on this.

Will the little life be much Too small a gem for His diadem Whose kingdom is made of such?

Only a baby's grave! Yet often we come and sit By the little stone, and thank God to own We are nearer heaven for it! -Good Words

Died.

On the 30th of August, in Mount Joy, Lancaster Co., Pa., of consumption, Samuel R., only son of our beloved brother and sister, Gabriel and Anna Bear, aged 30 years, 9 mo. and 21 days. He was buried on Sunday the 2nd of September, at Graybill's burying-ground. Appropriate address-es were delivered, by the brethren Christian Bomberger in the German language and Amos Herr in English from Ju. 14: 6. "I am the way, the truth, and the Life; no man cometh unto the Father, but by me." C. K. N.

On the 14th of September, in Lan-easter Co., Pa., of typhoid fever, Henry son of William Jacoby. On the 17th William Jacoby, (father On the 27th of August, in Elkhart of the above), aged 36 years, 2 mo., Co., Ind., Andrew Martin, son of Jac. and 14 days. He leaves a wife and 6 and Catharine Loucks, aged 1 year, 2 no. and 21 days. Fuueral address by Jacob Wisler and the writer from I

Boyer, Ps. 31: 4, 5. "For thou art my strength. In thy haud I commit my Spirit. Thou hast redeemed me, O Lord God of truth." On the 4th of September in the same place, of a lingering disease, of twenty two weeks, Margaret, daughter of Samuel and——Kehr, aged 1 year, 6 mo. and 29 days. Funeral service by D. Brandage and the writer from Rev.

What a comforting thought does the Bible unfold. To all parents of children bereft!

How consoling the truth of the Savior there How he kindly those innocents blest !

Then mourn not, dear parents, as those without hope;

Think, for them, what a promise is given : He who spake, as on earth never man has yet spoke-

Says, "Of such is the kingdom of Heaven." DANIEL BRENNEMAN.

On the 8th of September, in Davis Co., Iowa, Elizabeth, wife of Bro. John Plank, aged 73 years and 14 days. She was the mother of 11, grand-mother of 74 and great-grandmother of 13 children. C. BRENNEMAN.

age. He was buried on the 5th at Doylestown Mennon, burying-ground.

Funeral services by Isaae Overholt, Isaae Rickert, and the writer from Heb.

4: 6-9. He was a member of the

aged 44 years and 10 days. He was buried at the Hilltown Men. burying-

ground, where a large concourse of friends and relatives followed him to

the grave. He leaves a wife and

hildren, an aged mother, mother-in-

law friends and neighbors to lament

his departure. Funeral services by Isaac Overholt, Isaac Moyer and the

writer from Rev. 14: 13, and 7: 14, 183t part. He was a faithful member

Mothers and children weep no more,

His trials and sorrows here are o'er.

Angels, they hover over his grave-

The crown of glory such shall wave;

Widow and orphans, still your fears,

The King of glory still appears

To fold the helpless in his arms And aid them with his smiles and charm

death. Buried on the 17th at Stouts Grove M. II. Funeral services by

Jonathan Yoder from Jn. 5: 25-29, and the writer from 90th Psalm and

Rev. 20. He was a member of the Omish Menn, Church.

JOSEPH STUCKEY

M. S. GROFF.

of the Mennonite church.

J. M. CHRISTOPHEL.

In Lancaster Co., Pa., John Hostetler, aged 65 years, 2 mo. and 8 days. He was buried on the 26th of Sept. Mennonite Clurch.

On the 5th of September, in HillFuneral services by the brethren John
Rucks Co.. Pa., Christian Fretz,
Brubscher, Amos Herr and the writer, from Isaiah 38: 1.

John V. Gunden \$1.50; John Shenk \$1.00; Thomas Nunemaker; Susan Funk \$1.00; Wm. W. Marlow; A. Wenger 20 cts.; Henry Brennoman \$1.00; Anna H. Stoner; Isaac R. Kulp \$1.50; Daniel Killheffer \$2.50; Mar-IK. Nulp \$4.50; Daniel Killbeffer \$2.50; Martin Zeggler 40, cents; Christian Musser \$5.50; Barbara Belnley \$1.00; Ch. K. Nissley; J. M. Fretz; Jonathan Kauffman \$5.50, Joseph J. Barntreger 2, \$2.00; Pre. Jout Balley; Henry Bare; II. Stutmen; 40 hon Reist \$1; Henry Bare; II. Stutmen; 40 hon Reist \$1; Henry Bare; II. Stutmen; 40 hon Reist \$1.1 Hartiner \$1.50; Pre. Jos. Stuckey 2, \$1.00; John Lentherman; Moses Livington \$2.00; John Koffman \$1.50; Nancy Coffman \$1.00; Pre. Jacob Drubaker; Anna H. Stomer \$1.00; Henry Rohr \$1.00; Christian Stuckey \$4.00; Mohl \$1.65; Samuel Blough \$2.10; Abraham Zurfluth \$1.00; John L. Galed \$1.56; Joseph Funk's Sons; Pre. Daniel Brenneman; Jose The Christian Haap and Sacbath School Songster," a valuable little work of 100 pages of cheer music, suitable for hoth church and sabbath school worship. Published by Rubush & Kieffer, of the same place, and for sale \$3.25 per doz. or 35 cts. per single copy, pre-The undersigned is sole agent for the state of Ohio for both these works. All orders from that state should be addressed as follows: Zurfuth \$1.00; John L. Gahel \$1.60; Joseph Funk's Sons; Pre. Daniel Brønneman; J.O. Stuckey \$1 (0); C. Brønneman; Lydia H. Dohner \$1.00; John D. Lehman 25 cents; Susan J. Rossler; Klass H. Fisher \$1.50; Henry Walzer; Jacob Y. Shanna; John F. Groff \$1.50; Henry Robr; Christian Burkholder \$1.50; D. J. Cromer; David Kling \$1.50; Peter Gingrich \$3.75; Jonathan K. Zook; J. Stoltfuss; Christian Beyer \$2.00; J. J. Weaver; John Hernley; Christian Stoner \$4.00; J. J. Weaver; John Hernley; Christian Stoner \$4.00; J. J. Weaver; John Hernley; Christian Stoner \$6.00; J. J. Weaver; John Hernley; Christian \$0.00; J. Weaver; John Hernley; Christian \$0.00; J. Weaver; John Hernley; J. Weaver; J. Weaver; John Hernley; J. Weaver; John Hernley; J. Weaver; J. Weaver; John Hernley; J. Weaver; John Hernley; J. Weaver; On the 16th of September, in Mus-gido township, McLean County, Ill., of liver complaint, Peter Springer, aged 66 years and 3 months. He leaves a wife and two children to mourn his

Subscription List.

Abraham F. Hunsborger, Dublin children to mourn their loss, Buried on the 19th. Funeral sermon by — Daniel Killheffer, Millersville Daniel Killheffer, Millersville
Amos H. Martin,
Issac R. Kufp, Hatfield
C. G. Shelly, East Salom
John Roist, Annville
Adam Baer, Landisville
Adam Baer, Landisville
John Koffman, ludiana John Cassel was born on the 18th of
Nov. 1794, in Montgomery Co., Pa.,
was married to Sarah Bien on the 19th
John L. Galed, Boyertown

On the 5th of September, of flux, in of Sept., 1820, with whom he had 10 Lydia H. Dehner, East Hempfield anything. The powers rust for want of september, of flux, in of Sept, 1820, with whom he had 10 of excretise—the mind is a dark chaos, and existence searcely deserves the name of life.

Sept., 1820, with whom he had 10 of september, of flux, in of Sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of sept, 1820, with whom he had 10 of september, of septem gether 10 children and 34 grand-children. On the 11th of Sept. he was David Nold, Wadsworth buried. Funeral sermon by Moses Bowman and Enoch Detweller from Josiah Kebli, Cranberry Jn. 5: 24-29.-Mont. Co. Presse. Peter Bixol, Jr., Binffton

> On the 1st of Sent in Rockhill township, Bucks Co., Pa., at the house of A. M. Boyer, Ashlend his son-in-law, Peter Ruth, Abraham | John Miller, Shanesville Delp, aged 74 years, 1 mo. and several days. He was buried on the 3rd at Barbara Belsley, Spring Bay days. He was buried on the ord at Gehman's burying-ground. Funeral services by the brethren A. Horning and J. Allenbach.—Morgenstern.
>
> Nicolaus Hildy, Chenca Nicolaus Hildy, Chenca Nicolaus Hildy, Chenca

On the 25th of Sept., in Elkhart Co., Ind., Sr. Sarah, wife of Bro. Christian Good, aged 29 Years, 6 mo., and 22 days. Buried on the 27th at Yellow Daniel Wide, Freeport Creek M. H. Funeral sermon by Jacob Wisler from Mark, 13: 35.

At the same time and place a son of Bro. Solomon Culp, aged 10 months and 20 days was buried. Funeral sermon by the writer from Matt. 18: 3. Solomon T. Millor, Millersburgh Departed this life, on the 3rd of September, in Doylestown township, gether to the place of burial, and the Bucks Co., Pa., of dropsy and old age, two corpses were laid to rest at the Jacob Swartz, in the 81st year of his same time. It was an affecting seene, Joseph Barntroger, Middlebury John Keller, Burr Oak

John B. Landis.

Letters Receibed.

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Christ, the End of the Law for Righteousness.

> For Christ is the end of the law for righteousness to every one that be-lieveth, -Rom. 10: 4.

The two principal parts of Scripture, which it coucerns us most to know, are the Law and the Gospel. "He who can rightly distinguish between these is a good divine;" and we may add that he who knows how to use both aright, in an experimental and practical manner, is a good Christian.

The proper effect of the law is the same in every believer, as it was in St.
Paul. "I was alive without the law once; but when the commandment came, sin revived and I died." The person brought into this state, will be law. And, put on the inquiry, "How then can I come before God, and hope for pardou? If the law be so holy and strict; if it I. Jesus (ocmo before God, and hope for pardon?

If the law be so holy and strict; if it can do nothing for me but convince me and death, performed a perfect of siu, and condemu me for it: by righteonsness. what meaus can I be accepted?"

ever were proposed of God, or devised hy man: the one, according to old everant, Do, and live; the other, according to the new, "Bleiver on the Lord Jesus Christ, and thou shalt be descent him righteons. Adam felt, and with him all his posterity; for he saved." What the sent throught of by people of all sentance. "Broom can be mixed, for it is written, which cannot be mixed, for the area of the market been thought of by people of all sentance." Broom can be described by the sentance were made sincers. "Broom can be mixed, for if any merit be and were how the law. "There is non-problement the law. "There is non-problement the law. "The sentance were made sincers." "Broom of the law. "There is non-problement the law. "The sentance were made sincers." "Broom of the law. "There is non-problement the law. "There is non-problement the law. "There is non-problement the law. "The sentance were made sincers." "Broom of the law. "There is non-problement the law. "The law belowed the law the law. "There is non-problement allowed to works, there is an end to grace; and if salvation be of grace, and if salvation be of grace; and if salvation be of grace; and if salvation be of grace; and if salvation be of grace, and is not subject to the law of God, then there is no place for the merit of works. So St. Paul speaks (Rom. at the grace) and the grace that it is not subject to the law of God, in the Loune have I rightconsness and I rightconsn works. So St. Paul speaks (Rom. carnal. But the law is not attered. It works, in my own repentance, no, nor lift by grace, then is it no This was always due from man to his bases to therwise grace is no This was always due from man to his bases take Y righteoness—righteons—from the dealings of markind with one more grace. Otherwise of the part of the p

mistaken bretarren. His mean sa that and prayer to God for them was, that they might be saved." He saw, that, they might be saved." He saw, that, why be fully proved from many while they were looking for life by Scriptures. Take the following (2 Cor. Eccordly, the moral law, or law of Secondly, the moral law, or law of they might be saved. He saw, that, while they were looking for life by their works, they were not in the way of salvation. It is true, they had a nothing: it was founded in ignorance. "They were ignorant of God's righteousness;" namely, this in the righteousness; namely, this in the text; and being ignorant of this, and yet wanting a righteousness, "they went about to establish their own" they tried to set it up, and make it stand for their acceptance; even their own poor, imperfect, ceremonial, and outward works; but they were totally insufficient for that purpose; and thus, through the pride of their hearts, which scorned to be entirely beholden to free grace, they refused to stoop, and submit to be saved by the righteonsness of another, even of Christ, who is said, in the text, to be the "end of the law for righteousness every one that believeth." May God keep us from this worst sort o pride, and enlighten our minds, while we attend to the following three partienlars:-

1. Jesus Christ, by his obedience and death, performed a perfect

righteonsness 2. In so doing, he is the end of the

3. This righteousness is given to

"God made man upright." He gave Now, there are but two ways that him a law to be the rule of his actions; lighteonsness is a perfect conformity ever were proposed of God, or devised including a promise, if he kept it; and to the law of God, without which no adhoved to works, there is an end to grace; and if salvation be of grace, is not subject to the law of God, in the Loron have I rightcoussess and

their works, they were not in the way 5: 21: "He halth made him to be sin of salvation. It is true, they had a great zeal for God, but it was good for nothing: it was founded in ignorance. God in him."

**Geonday, the moral law, or law of the Ten Gommandments, was hereby great zeal for God, but it was good for nothing: it was founded in ignorance. God in him."

Jesus Christ knew no sin. He was free from sin in his nature; that holy thing which was born from the virgin being the Son of God. His whole life was as pure as his birth. He knew no was as pure as his pircu. He knew ho sin in thought, word, or deed. He challenged his bitterest enemies to prove him a sinner. "Which of you," aid he, "accuseth me of sin?" the great enemy, the devil, came, and found "nothing in him"; no sin in his heart; no sin in his life. Thus was he the pure and spotless Lamb of God, prepared to bear away the sin of the But Jesus Christ, who knew no sin.

was "made sin"; that is, by imputa-tion: it was reckoned to him-put to his account; in the same manner as righteousness is imputed to us, or put to our account. Out of his great love for his people, he became their surety, to answer for their sins, and to bear their punishment. So the prophet Isaiah (Chap. 53: 4, &c.) speaks: "Surely, he hath borne our griefs, and carried our sorrows. He was wounded for our transgressions; he was bruised for our iniquities; the Lord hath laid upon him the iniquity of us all."

The design of Christ's being made sin for us was, "that we might be made the righteousness of God in him." more grace. But if it be of works, then it is no more work. So that you men pay it or not. If man refuse to work is no more work. So that you men pay it or not. If man refuse to work is no more work. So that you men pay it or not. If man refuse to work is no more work. So that you men pay it or not. If man refuse to work is no more work. So that you men pay it or not. If man refuse to work is no more work. So that you men pay it or not. If man refuse to work is no more work. So that you men pay it or not. If man refuse to work is no more work. So that you men pay it or not. If man refuse to work is no more work. So that you men pay it or not. If man refuse to work is no more work. So that you men pay it or not. If man refuse to work is not many the pay to the men pay it or not. If man refuse to work is no more work. So that you men pay it or not. If man refuse to work is no more work. So that you men pay it or not. If man refuse to work is not not pay the pay

law. For they stumbled at that stum- obey all the precepts of the law, and emblems of him. You may remember law. For they stumbled at that stum-bling-stone. 'Alas' how many thous-ands, called Christians, have stumbled in the same way. God preserve us from it! How earnestly did the good apostle wish for the salvation of his mistaken brethren. His "heart's desire and brown to God fee these theorems."

See The property of the law, and contract the contract of the law, and contract the contract of the law required perfect obedience of the law required perfect obedience of order the contract of the law, and contract the contract of the law required perfect obedience of contract the law, and contract the contract the contract of the law required perfect obedience of contract the law, and contract the contract the law, and contract the law, and contract the contract the law, and contract the law required to the law, and contract the law, and contract the law required the law, and contract the law, and contract the law, and law, a

satisfied and magnified; according to the prophecy (Isa. 42: 21), "He will magnify the law and make it honorable." The law must have its end, and be completely fulfilled, or we cannot appear as righleons before God; but we are unable to fulfill it ourselves. What we, however, could not do, He, as our surety, has done. The law de-mands a righteousness of us; this is the end at which it nims, but we caunot effect it. Christ has done it for us, and is become the end of the law for righteonsness to every one that be-lieveth. With this the law is satisfied, and, like the avenger of blood, pursues the sinuer only till he takes refuge in Christ; in him the believer finds a sanctuary, and the law retires, satisfied and well pleased for his righteousness' sake,

We have only now to show, that 3. This righteonsness is given to every believer; or, that it is by faith we become interested therein.

The righteonsness wrought out by Jesus is freely given to the believer. So St. Paul (Rom. 5: 16) says: "The judgment was by one (offence) to condennation, but the free gift is of many offences unto justification."

If it be asked, How can the righteousness of another be made ours? we answer, In the same manner that our sins were made Christ's; that is, by imputation. Christ, who had no sin of his own, was made sin for us;

t for his acceptance with God.

We must always remember that the on the Lord Jesus? Is he the foundatrusting in Christ

righteomsons, whenewe so receive or lasts, and to tree righteomsy, somety, one fod's mercy, and Christ's merits, embraced by faith, is taken, accepted, and allowed of God, our perfect and full language of every sonl: instification.

Think of this matter with respect to yourselves. You must die. You must appear before a holy God, who hate sin, and has declared that the soul that sinneth shall die. Are you not asking "Wherewith shall I come before the Lord, and appear before the most high You have now heard. by works of righteonsness which you have done. These are imperfect and insufficient. The best of them is mixed Trust not to them. nounce them all, and say with St. Paul. "Yea, doubtless, and I countall things but dung and dross, that I may win Christ and be found in him, not having mine own righteonsness, but that which is through the faith of Christ, the righteonsness which is of God, by faith." If you trust to any thing else yon frustrate, as much as you can, "the grace of God," and in effect say that "Christ died in vain." This is a blasphemy that you do not intend, but all self-righteonsness speaks this horrid language. Remember what is written (1 Cor. 3: 11), "Other foundation can to man lay than that is laid which is rist." This alone can bear the weight of a sinner's salvation; every other will give way when the storm comes, and bury the builder in Christ, but is found in other connec-

only person who can or will receive tion of your hopes? Is his rightcons ghteonsness, is one who has been ness the rock on which you build? the eonyinced that he is unrighteous in wedding garment in which you resolve convinced that he is unrighteous in weading garmen in which you resolve thimself; and who is looking out for to appear before him? I call upon you deliverance from the state in which the to rejoice. Blessed are your eyes, law leaves him. He hears the propose for they see; and your ears, for they al of the gospel, assents to it as true, hear. Blessed is your heart, for thereal of the gospel, assents to it as true, lear. Blessed is your heart, for there-delights in it as good, renounces all with ye laws believed unto salvation. other ways of obtaining relief, and Now you may say with the Church heartily consonts to be saved by grace (i. 6 il : 10), "I will greatly rejoice in alone. This is that faith frequeutly described in the Scripture by receiv." Godl; for he hath clothed me with the ing Christ—coming to Christ and graments of salvation; he hath covered with the solve of "in-the-coming". me with the robe of righteonsness!" ne with the robe of righteonsness?"—
a robe that hides every sin which, in thought, word, or deed, I have committed: a robe which screens from the Now, my dear friends, consider, I mitted: a robe which servens from the beseech you, the great importance of sword of justice, the curse of the law, the second on which the whole church and all the vengeance which my in-flat article on which the whole church must stand or fall." This grand truth adorns and dignifies my sonl, renders has been thus expressed: "We are it fair as the moon, clear as the sun, related to the surface of the surface of the control of our Lord Lange Christ. Existic is take? I have believed to the control of the control of the control of our Lord Lange Christ. Existic is take? I have believed to the control of our Lord Lange Christ. accounted righteous before trod, only laid meet for the minertance or use for the morit of our Lord Jesus Christ, saints in light. Happy believer! go by faith, and not for our own works, or descrings. Wherefore, that we are justified by faith only, is a most whole death is gone. Who shall condemn they were the saint of the condemn the condemn that the condemn the condemn that t justined by ratin only, is a most whole-some dectrine, and very full of cen-fort." "Man caunot make himself righteous by his own works, neither in thou hast committed nnto him. Wear righteous by his own works, neither in whole nor in part; for that were the whole nor in part; for that were the greatest arrogancy and presumption in its righteousness as thy breast plate, greatest arrogancy and presumption it is shall guard thy heart from fear, in against tool, to affirm that man night, by his own works, take away his sins, so justify himself." In another with hold presence of God. Filled and the property of "Christ is now become the rightcous-which justifies the soul, sanctifies the ness of all them that do truly believe heart; that this doctrine is according ness of an tuent that do triny between the first in him: He, for then, paid the runsom by his death: He, for then, fulfilled the law in his like. Once more, "This the law in his like." Once more, "This thee to deny ungodliness and worldly rightcoursness, which we so receive of lasts, and to live rightcoursly, solverly,

> "Re all my heart and all my ways Directed to thy single praise: And let my glad ohedienee prove llow much I owe, how much I love.

> > Burder's Vil. Sermons.

The Rock of Ages

"They drank of that spiritual Bock that followed them; and that Rock was Chrish." Rock of ages, eleft for me. Let me hide mysslf in thee Lat the water and the blood From thy side, a healing floor Be of fear and sin the cure, Save from wrath, and make me nure

While I draw this fleeting breath When mine eyelids closs in death When I rise to worlds unknown And behold thee on thy throne .-Rock of ages, cleft for me, Let me hide myself in thee.

Few symbols are so frequently employed in the Scriptures as the rock. It is not used alone as a symbol of storm comes, and bury the builder in Christ, but is found in other connects in strines.

But I hope better things of you, my brethren; even the things which as brethren; even the things of you, my brethren; even the things of you are of the flexing wicked, "to go into the journeed of sin, and also of righteons; that you are hungering and thirst. Of the ranged rocks, for fear of the last of God, freely bestowed, when he ariseth to shake terribly the sum, but also having in itself a thinky of Christ? They reply, with whether also having some Bethault one heart and voice, He is as "the when a riseth to the prophet's day, men communicates to everything about it."

day, which is described with great tion from the almost insupportable power in Revelation, when "the kings heat, and where the least motion of air of the earth, and the great men, and the rich men, and the chief captains. At length he coming against the face and the mighty men, and every bond-man, and every freeman, hide them-cliff which faced the snu. At once he tains and rocks, Fall on us, and hide us the rocky canppy he found exquisitely from the face of Him that sitteth on the throne, and from the wrath of the Lamb." There are no objects in the feathered songsters were all rocs. reason they are besought to fall upon the suppliants, and crush them from the sight of avenging instice.

When David was in deep affliction his trusting heart found relief in the

away.

In like manner, when the Psalmis: desired to express his sincere gratitude for divine deliverance, and show what a source of strength Jehovah is, he said, "Who is a rock, save our God? Who is worthy of being denoted by this symbol but the great I an? These references will suffice to show

the general use of this symbol in the the general use of this symbol in the sternity and desolution abound without Word of God. There is another class of texts in which it is employed with the children of Israel sojourned in the particular reference to Christ. They wilderness is a type of the church in re as follows: "From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I." "In thee, O Lord, do I put my trust: for thou art my rock and my fortress." "The art my rock and my fortress." "The Lord is my defence; and my God is the rock of my salvation." "He only is my rock and my salvation; he is my defence; I shall not be moved." defence; I shall not be noved."
this almost boundless waste of sin and "Therefore, whosever heareth these sorrow, he is the only Rock that insayings of mine, and doeth them, l rain descended, and the floods came, and the winds blew, and best upon that house; and it fell not; for it was my heart is overwhelmed, I will cry rook I will build my clinreh; and the ligher than I." He would find some gates of hell shall not prevail against "And did all drink the same spiritual drink; for they drank of that II e asked for something "higher" and spiritual rock that followed them; and more substantial than human wisdom

SOURCE OF SPIRITUAL BLESSINGS. These several points will be examined in lands where moral midnight reigns, n order.

reign of a rightcous king is represented jeet in the dust, with little to comfort as grateful to the hearts of his subjects and cheer the heart but light from the

chith"; and to be "saved by grace, through faith"

The person who has been convinced it shall be opened unto you." Fray to a first form their pursuing foes; and to the tops of lofty rocks, for the tops of lofty rocks, f creation so strong and imposing as the ing among the thickest foliage they rocks and mountains; and for this could find of the evergreen trees. The whole creation round seemed to groan, as if their vigor had been entirely exhansted. A small river was providen tially at hand, to the side of which after a while, he ventured, and sipped a little of its cooling water, which tasted better than the best Burgundy or the finest old book in the world. During all this enjoyment, the above apropos text was the interesting subject of the traveller's meditation; though the allusion, as a figure, must fall infinitely short of that which is meant to be prefigured by it.'

When we turn from these historical

facts to Christ, and think of him as "the shadow of a great rock in a weary land," the figure becomes striking and beautiful. Inspired writers represent this world as a moral wilderness, where sterility and desolation abound withou this sin-blighted world. There is much to make it "a weary land." along the journey. Trouble, in its varied forms, oppresses and over-whelms the spirit. But nowhere in the wide range of the universe does a shelter offer, save Jesus Christ. Upon vites the weary and distressed. "Come will liken him unto a wise man, which anto me, all ye that labor and are heavy ouilt his honse upon a rock; and the laden, and I will give you rest." This ain descended, and the floods came, was the only resort of David, when his protection that was more refreshing and sure than mortal man can bestow spiritual rock that followed them; and that rock was Christ."

From these passages we learn that a mighty rock for his resort, as the term "rock," as applied to our Saviour, symbolizes a SHELTER, a supplied to our Gardin, symbolizes a SHELTER, a and prayed as the Psalmist did.

Go, now, and ask the Christian toiler what Christ is to him in those hours of Palestine was a mountainous country, discouragement and sadness which are and abounded in lunge rocks, that inevitable in a work like his; go, ask offered sheller to the traveller from the burning heat of a meridian sun. Allusion is made to this fact in the passage, to mountain caves; go, put the ques "And a man shall be as a hiding-place" tion to the broken-hearted suffered from the wind, and a covert from the whomthet ingue of calumny has robbed tempest; as rivers of water in a dry of life's best treasure, a good name; place; AS THE SHADOW OF A GREAT go, inquire in like manner of the sad ROCK IN A WEARY LAND." Here the weeper who has laid life's degrest obBehold me here, thine only Son;

"The Father heard; and angels there Sustained the Son of God in prayer, In sad Gethsemane .

Yet, during it all, it was wonderful to

The Test of Love.

"If ye love me, keep my command-

observe how patient the creature re-

While the tempest still is high; All my trust on thee is stayed; Then rose to life and joy again,' All my help from thee I bring

Following now a path which turns a little to the south, at a distance of eight or ten rods beyond the bridge, ht or ten lous beyond the garde of Gethsemane. The ground begins to rise here, and westand at the western foot of Olivet. It is the spot above of Gethsemane. The ground begins there survey at a glance the entire to rise here, and westand at the western length of the eastern wall, and the foot of Olivet. It is the spot above slope of the hill towards the valley, I every other which the visitor must be could not divest myself of the impressancious to see. It is the one which I soon that this local peculiarity should songht out before any other, on my arbe allowed to explain a passage in the rival at Jerusalem, and the one of account of the Savior's apprehension. which I took my last formal view ou Every one must have noticed some-the morning of my departure. The thing abrupt in his summons to the tradition which places the agony and disciples; "Arise, let us be going; see, betrayal of the Savior here has a great, he is at land that doth betray me" forth with his disciples beyond the is a natural one, and supplies a coubrook Kedron, where was a garden" (John 19: 1), it is implied that he did (John 19: 1), it is implied that he did not go far up the Mount of Olives, but me reached the place which he had in view soon after crossing the bed of that stream. The garden is named in at tittle distance a shepherd engaged that passage with reference to the brook, and not the mountain.

shadow of a great rock in a weary

HTeens Seviens of my soul

Let me to thy bosom fly, While the raging billows roll.

Cover my defenseless head With the shadow of thy wing." (To be continued.)

Gethsemane

The space enclosed as Gethsemane contains about one-third of an acre contains about one-third of an acre or complaint, to the operation which contains a point one-third of an acre or complaint, to the operation which contains a local solution of the contains a low wall, he was performing. It seemed as if when we do it, we need to the new do of the method to have a contained by a gate, kept under look and lacerate the fiels: the feet were bund; key, under the control of one of the convents at Jernsalem. The eight against the sides of the holphelse caption of them, though they are present underly leave, as the said to appear to the man's knees were pressed rudely hears, as the said to appear to the man's knees were pressed rudely hears, as the said to appear to the present a said to the man's knees were pressed rudely hears, as the said to appear to the man's knees were pressed rudely hears, as the said to appear to the man's knees were pressed rudely hears, as the said to appear to the man's knees were pressed rudely hears, as the said to appear to the man's knees were pressed rudely hears, as the said to appear to the man's knees were pressed rudely hears, as the said to appear to the man's knees were pressed rudely hears, as the said to appear to the man's knees were pressed rudely hears, as the said to appear to the man's knees were pressed rudely hears, as the said to appear to the man's knees were pressed rudely hears, as the said to appear to the man's knees were pressed rudely hears, as the said to appear to the man's knees were pressed rudely hears, as the said to appear to the man's knees were pressed rudely hears, as the said to appear to the man's knees were pressed rudely hears, as the said to appear to appear to appear to appear to appear to appear to a subject to the man's the country to appear to appear to the man's the country to appear t still verdant and productive, are so deoiled up against their trunks, to keen them from being blown down by the wind. Trees of this class are remark-ably long-lived, and it is not impossible that those now here may have sprung my attention; but, being seen in such that those now here may have sprung my attention; but, being seen in such from the roots of those which grew a place, it spoke to my heart with known our wants to here of there in the days of Christ. Other tenching power. How could I forget of the prophet's nee of that emblen, in lack of the cur just beyond the limits of euclosure. It is not be such that the prophet's nee of that cubilding in the prophet's nee of that cubilding in the prophet's need to the cur just beyond the limits of euclosure. It may be allowed that the original in gabmission to, appointed suffering lidering in advocate with the It may be allower that the original ing submission to appointed suffering illrough Currst our auvocate with the garden may have been more or less which was to distinguish the Savior of Father; and if we run in fifth, and extensive than the present site, or may men, and of which he gave such have stood a few rods further to the matchless proof in the agony in the numble submission to his will, we north or south; but far, certainly, garden! Isaiah (53: 7) said, with are that he exists. Let us often repeat north or sound; but far, certainly, garden: Janua (25 tri) said, with from that spin the is not supposed to have been. We may sit down there, "the is brought as a lamb to the have been. We may sit down there, "the is brought as a lamb to the sire as though we were on our knees in and read the affecting narrative or simplifying the angleting and as a sheep before her perfect the property of the p what the Savior endured for our re-demotion, and feel assured that we are month."—Hucket's Illustrations of near the place where he prayed, "saying, Father, not my will, but thine be done," and where "being in agony, he sweat, as it were, great drops of blo

"He hows beneath the sins of men He cries to God, and cries again, In sad Gethsemane; He lifts his mournful eyes above-My Father, can this cup remove?

With gentle resignation still, He yielded to his Father's will In sad Gethsemane :

And, Father, let thy will be der

He drank the dreadful cup of pain.

The garden has a reservoir, which supplies water for moistening the ground, and cultivating a few flowers. ground, and cultivating a rew novers. A series of rude pictures may be seen on the interior face of the wall, rep-resenting different seenes in the histery of Christ's passion; such as the sconrging, the mockery of the soldiers, the sinking beneath the cross, and the like. As I sat beneath the olives, and observed how very near the city was with what perfect case a person could and life. How coust it be made more plain, clear and beautiful, than in these words—"If ye love me, keep my commandments?" It is not merely to profess with the lips that we love him; if "Pray without ceasing," says Paul; and says our Lord, "Men ought always the morning of my departure. The thing abrupt in his summons to the radiation which places the agony and disciples; "Arise, let alse going see, which will be supported by the Savior here has a great amount of evidence in its support. (Alatt. 21: 46). It is not improbable fessible, bishop of Caesarea, who liked almost early enough to have caught sight of Judas and his actually the support of th who had been the companions of the the eastern gates, or turned round the apostles, speaks of the garden as well northern or southern corner of the apossues, speaks of the garden as well inorthern or southern corner of the known; and derome, about fifty years walls, in order to descend into the later, repeats the same testimony, and valley. Even if the night was dark describes the situation of the spot in he could have seen the torches which accordance with the present locality, they carried, and could have folt no later the present locality. There is no proof that the tradition has nucertainty respecting the object of needs to the control of the contr hearts even before we are called to ever wavered. The indications in the same hour. This view is not necessary to pass through the portals of the grave, view. When it is said "leave want the evelopation of the presence of our When it is said, "Jesus went the explanation of the passage; but it Master .- S. S. Times. nection between the language and the

A Short Sermon

"Knock, and it shall be opened unto

in shearing one of his flock. The animal lay stretched before him on the ground: submitting, without resistance or complaint, to the operation which comes us to visit the closet often, and Radgemer as passeakably happy home meant to give as some very important going home—going to brighter scenes, instruction with regard to our devomained; it struggled not, opened not its mouth. Under ordinary circumstances grace in prayer. It will be of no use Such a prospect as this lightens the the incident might not have attracted for us to go through with a dead form burdens of years, and makes old age a my attention; but, being seen in such of prayer, when we attempt to make happy period in the Christian's life,

> A calm and heavenly frame. A light to shine upon the road . That leads me to the Lamb.

Let us examine ourselves, and see if no salvation but by the free merey of we be in the faith once delivered to the God: no merey but by the mediation saints; see if we have the love of God of Christ; no interest in Christ but by

O for a closer walk with God.

mind to be faithful in the work of self-examination.

We know that there is an eternal and good fruits." When all are in We know that there is an eternal and good trutts." When all are in life beyond the grave. We know that in it we must find perfeet happiness or hopeless misery. We know that with hopeless misery. We know that with us rosts the choice, and that a mistake list the choice is a mistake list the choice and that mony in all or labors.

But where, and when, shall we knock would be fattal. How important, then, to have a distinct and clear perception of what true religion is, and to be sure of what true religion is, and to be sure must knock at the door of mercy of what true religion is, and to be sure
that we are living from day to day
under its blessed influence,
Many professing Christians, even,
seem to have confused ideas on this
point, and give doubtful and vague
answers if questioned closely upon it.
Some tell us that religion is the experience of a sudden joy and peace in
in the soul; some tell us that religion
is to be found in good deeds alone;
some tell us that religion is the experience of a sudden joy and peace in
in the soul; some tell us that religion
is to be found in good deeds alone;
some tell us that religion is evidenced
in deep convictions of sin, and a constant desire to lead a better life. These
are, perhaps, in every case, the fruits
of religion, but they are not religion.
Religion is the new principle of love
for, and faith in, the Savior of sinners,
taking possession of the whole heart
and life. How could it be made more
plain, clear and beautiful, than in these

to pray, and not to faint." The good old prophet Daniel prayed three times a day, with his windows open.

And now, my dear brethren and sisters, hear the advice of a poor unworthy pilgrim: let us be in earnest in seeking the Lord with all our hearts, and he will help us. The Lord is soon coming to call us to an account for our stewardship; and I am sure if we do out dnty, and perform well our part, God will do the rest, and all will be well. May the good Lord bless us, and save us in his coming kingdom. Amen,-

THE AGED CHRISTIAN.—If nearness you."—Luke 11: 9.

Dear brethren and sisters:—It is of heart and revive the soul, the aged bethe greatest importance that we seek the Lord with all our hearts. It befor he has, through the merits of his

> have vanished as a dream, which busy mortals are in quest of here below. But not so the wishes, the efforts, and the prayers of a religious being, seeking to do the will and to attain the peace of God. These are immortals. Even here, they will produce fruit and foliage; but they shall forever flourish in the courts of heaven, fed by the stream of "that river which makes glad the city of God."—Bishop Jepp.

STREET OF PRILITIES -There is The love me, keep my commands must be made in the measure of the m true state of our own hearts. It is so from the great fountain of love, we shall does not member ove to us people, easy to deceive ourselves, it is so easy to to be mistaken, it is so easy to every "peace! Peace! when there is no would like to mention; it is that wispeace," that it is well for every sober down which comes from above, which has ability and opportunity.

The Berald of Cruth.

THE PRESIDENT of the United States November, as a day of thanksgiving and prayer.

A TERRIBLE fire occurred on Sunday, the 14th of October, in Quebec, Canada East, by which, it is estimated. 1500 houses were burned and several persons killed.

The wards of a new brick building, one hundred and fifty feet long and fifty-five feet high, in course of creetion in this city, fell down, during the storm en Sunday night (Oct. 21st). erushing several adjacent buildings and killing four persons in the ruins.

THE CHOLERA in this city has almost entirely disappeared.

From a private letter from Bro. C. K. Nissley, of Lancaster Co., Pa., we learn that the Brethren David Sherk and Geo Schmidt have been on a tour to visit the churches in Virginia. While passing through a crowd in Baltimore, Bro. Schmidt had the misfortune to have his pocket picked. They are also visiting the churches in Laneaster County, after which Bro. Schmidt intends going to Bucks Co., and Bro Shork to York Co We evof the readers of the Herald.

The REQUEST has been made, to have the article on "Pride and Hu- list largely increased with the commility," which was written by J. M. Brenneman, and recently published in hope our friends will spare no effort in the Herald of Truth, republished in pamplet form. The cost of publishing among their neighbors and acquaintanwill be about \$5.00 per hundred ces. copies in either language. copies in either male acceptance of the control of find sale for 1000 or more copies in some may spring up and bring forth German and the same number in English, we can get it published. We think

Bro. Jonas Blauch of Westmore meeting-houses and three ministers.

MARTER BLAUCH,
West OPCION, Westmoerdand Co., Pra.
Ministers, traveling West on the
Pennsylvania Central R. R., will stop
at Greensburgh and take the stage to
mount Pleasant, where they will inquire for John D. Overholt. Those
traveling East from Pittsburg on the
Connelsville R. R. will stop at Bradford and inquire for Jons Blanch, who
lives about three miles North of that
wave easy. We have but totoil awhile,
whose on the Pottsburg road, and will

The conditions of conquest are allives about three miles North of that
wave easy. We have but totoil awhile,
whose on the Pottsburg road, and will

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wave easy. We have but totoil awhile,
whose wave the pottsburg road, and will

The conditions of conquest are allives about three miles North of that
where the design of Christs was to confirm the
the de lives about three miles North of that ways easy. We have but totoil awhile, place, on the Putsburg road, and will endure awhile, believe always, and be happy to entertain them.

One reason why this care must be apostle, and how Christ is represented taken, that those who are rieh should maintain their poor relations and not.

1. Melchisedee was a kine, and so

Conference in Indiana

THE HERALD OF TRUTH.

According to previous appointment the semi-annual Conference was held has appointed, Thursday, the 29th of Elkhart Co., Indiana, on Friday the persons were present. The following day services were again held at the same place and a number were bap-

The Closing Year.

rejoice over our work, and feel thankful to God for the rich blessings he has it, at least, safe to abstain from it. bestowed upon us, in all our feeble efforts, and to the brotherhood and our friends everywhere, for the cordial support and encouragement they have

We prepose to begin a new volume We prepose with the New Year and to continue them, with the New Year and to continue them, with the New Year and to continue them, as the sum of the dealers of the them of the dealers of the sum of the sum of the dealers of the sum of the dealers ns confidence to persevere; hoping by the first forming of the christian church, the first forming of the chris aid in extending the knowledge of the truth, and perhaps be instrumental in with respect and tenderness. leading, at least, some stray souls into the Redeemer's kingdom.

tian should be engaged. Therefore we feel free to call upon all to lend us

their aid, their support, their prayers. We hope to have our subscriptionmencement of the new volume. hundred ces. We ask this not for our own If those sake, but for the Lord's sake. Let us

We should also be glad to have the

and County, Pa, for the benefit of main the same as at present, as nearly reaching ministers seeds us the fol. all who have thus far expressed an preference of the presence o Taveling ministers seeds us the following statement: We have here two lopinion in regard to the matter seem But here we are told that this is better; who was known to Abraham by the

Ouestions & Answers.

Voting-

We have before us three letters, from different persons, making inquiry as to whether it is in accordance with the principles of the Gospel, which

points, all of which were well attended In the points, all of which were well attended In and we hope some good may have beendone. We also visited the brethren in South Bend, and attended one meeting there on Wednesday evening, Beld in May of the present in South Bend, and attended one meeting there on Wednesday evening, Beld in Way of the present betaken, to relieve those when they have not make the property of the search of the se Many others also whe profess a nonresistant Christianity, hold that the must show merey when in PROSPERITY. The third volume of the Herald of true followers of Jesus should not vote, Truth will soon be completed. We nor meddle with political affairs in any way. In my own opinion I consider

1 Tim 5: 16.

"If any man or woman that believeth have widews, let them relieve to maintain them, and to relieve them

It is appointed that those widews only should be relieved by the charity the Redeemer's Kingdom.

Our sole purpose in issuing our of the church, who are pious and publication is, that we may thereby devoit, and not wanton wide beginning. and Bro. Sherk to York Co. We expect to hear from these brethren after publication is, that we may thereby devont, and not wanton widows that widows indeed; rich per their return home, and to receive an unbuilding of his kingdom here on widow is not a widow indeed, and not difficult that those are a proper subject to be taken under the care of the church. She that lives in pleasure, is dead while she lives—is no grand-children, who are in a capacity living member of the church, but as a careass in it, or a mortified member. mentary.

The church should not be charged with the maintenance of those widows who have relations of their own, who are able to take care of them. This is mentioned several times. V. 4. If
any widow have children or nephews, grand-children, or relations, let them an high priest after the order of Melmaintain them, and not the church be showing piety at home, v. 4., or showing picty towards their own families. this, we can get it published. We think it would be well to have a number printed for grantions distribution and, if two or three thousand copies were printed, it would reduce the cost per hundred considerably.

The terms of subscription for the properties of the properties, it would reduce the cost per hundred considerably.

The terms of subscription for the properties of the properties be wanted.

The terms of subscription for the paper will remain the same as heretopaper will remain the same as heretofore. The name also will probably retained for the probably retained by the pr to prefer the present name to the one than all burnt offerings and sacrifices; uame of Melchisedec, which agrees proposed.

this is good and acceptable, &c. He very well to Christ, and to what is said We have meeting every Sabbath, The ministers are as follows:—

MATTIN LONG, MATURE LONG, Westnord and to preserve, and we West Overton, Westnord and to preserve, and we we will be ment more convenient, where the convergence of the page will be ment more convenient, where the present many to present many to the convenient of the page will be ment more convenient, where the present many to the convergence of the page will be ment more convenient, where the design of Christ was to confirm the law of Moses, and particularly the law that he was a Cananamate king, who

burden the church with them is (verse 16), that it may relieve them that are widows indeed. Charity misplaced is a great hindrance to true charity; therefore there should be prudence in the choice of the objects of charity, that it may not be thrown away on those who are net properly so, that there may be the more for those who are real objects of charity.

None were to be taken into the same place and a number were objectived into the church. On Sunday communious services were held at Yellow Creck and in Schaum's Mecting-houses.

We spent several days among the brethren in this vicinity and attended a number of meetings at different points, all of which were well attended and we hope some good may have to the minute of the semi-namual constant points, all of which were well attended and we hope some good may have would find mercy when in distress,

> From the foregoing remarks we learn then, (1.) In the primitive church there was care taken of poor widows, and provision made for them; the churches of Christ in these days should follow so good an example, as far as they are able. (2.) In the distribution of the church's charity, or alms, great care is to be taken, that those share in the bounty, who most want it and best deserve it. (3.) The credit of religion and the reputation of christian churches are very much concerned in the charneter and behavior of those that are taken into any employment in the church, or receive alms of the church. (4.) Christianity obliges its professors to relieve their indigent friends, particularly poor widows, that the church may not be charged with them, that it may relieve them that are widows indeed; rich people should be their poor relatives, when it is with ulty that those are supplied, who

Heb 5: 6

Why was the Savier called of God

ANSWER, Because Melchisedee was a type of Christ. The rabbins and most of the Jewish writers think he

the land of Canaan.

Many Christian writers have thought him to be Jesus Christ himself, ap-

ancinting; the government is laid on his shoulders, and he rules over all for the good of his people.

2. He was king of righteousness his name signifies THE RIGHTEOUS KING. Jesus Christ is a rightful and a righteous king; rightful in his title,

most extraordinary manner to be his

2. That the Gosp most extraordinary manner to be his priest among the Gentiles. So is the priest among the Gentiles. So is the priest among the is the priest of the most high Ged, and the Gentiles must commonly been overleoked and consected dayly Him, it is only through. ceme to Ged by Him: it is only through temned.

FROM THE SLAUGHTER OF THE KINGS, violent in its resentments. The other AND BLESSED HIM. Gen. 14: 18, &c. meek, yielding, complying, forgiving; Thus our Lord Jesur meets his peeple in their spiritual conflicts, refreshes them, renews their strength, and insult, suing for reconciliation where blesses them.

srours; and this Abraham did, ether tractability, or tones with whom it as an expression of his gratitude, or as to stimony of his homage and subjection, or as an offering vowed and delicated to God, to be presenting by world. It is the character of great his priest. Thus we are obliged to ince. There is a dignity in it which the character of great ince. There is a dignity in it which the character of great ince. There is a dignity in it which the character of great incertainty of the control of the character of great incertainty of the character is to deal.

In statement was and part of the state of th

is the Lerd Jesus; a king of God's priests of the order of Aaron.—Comp. contention. The world containing; the government is laid on Com. Thus it may be seen how that a generation of such men. Christ was a FRIEST FORETER AFTER 2. If, what is the fact, it THE OPDER OF MELCHISEDEC.

The Morality of the Gospel,

5. He was kind of Salem; that is, dence of Christianity appears to me," KING OF PEACE; first, KING OF SASY Faley, "to have made out satisfied present that kind factorily the two fallowing and the satisfied property." "The author of The Internal Evi-

him from another, nor from pin to another, but is personal and perpetual.

6. He MET ABRAHAM RETURNING its adding and active, quiek in its sense, billities, jenlous of its fame, eager in its attachments, infectible in its purpose, others would demand satisfaction, giv blesses them.

7. Adraham Gave him a tenth ing way to the pushes of impudence, the apostle explains it, of all the dies, the wrengheadedness, the in-SPOILS; and this Abraham did, either tractability, of those with whom it has

2. If, what is the fact, the dispesi-2. 11, what is the ract, the disposi-tion be partial; if a few be actuated by it, amongst a multitude who are not; in whateverdegreeit does prevail, in the same proportion it prevents, allays, and terminates quarrels, the great disturbers of human happiness, and the great sources of human misery, so far as man's happiness and misery depend upon man. Without this disposition, npen man, enmities must not only be fre of frace. So is our Lord Jesus; Ito | 1. That the Gospel omits some qualby his righteousness is peace. Christ
jeaks peace, creates peace, Ilejai our
Peace-Maker.

4. He war pineer or The Mostr
ord effects, have been prejudicial to
satisfuction, no period can be assigned human happiness.

2. That the Gospel has brought for-

The first of these propositions he conciliation and remission of siu.

5. He was without farther, withing the first particism, active courage; in the courage in the same character which our Savior displayed, in his recommendation of the ambition of fellow-laborers in gospel of Jesus two form of the first particism, active courage; in the sense in which these qualities are like the first preduces the same character spectrum or first participation. It will be saved to make the same character spectrum or five to find the same character spectrum or five to five the same character spectrum or five the sa rather of his love of the same character OUT ACTION, WITHOUT DESCENT, LIAYINSO NITHING INCIDENCE OF DAYS, NOR
INFO NITHING INCIDENCE OF DAYS, AND
INFO OF LIVE, C. 7, v. 3. This must not
not live, C. 7, v. 3. This must not
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his the burches of the sum faith in Jesus our Redeceme; with the mwas to eas a himility; his censure of tha
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superiority, which the chereles in America, which
hich the calculation of the sum of the sum of the sum of the
sum of the further of the
sum of the brethren; and call no man your father ever. Amen." upon the earth, for one is your Father, which is in heaven; neither be jammer, y 1818, from the dear brother I ceeived, with the most heartfelt satiseven Christ: but he that is greatest among you, shall be your servant: and whosoever shall exalt himself, shall be have copies of it forwarded to the

morality of the New Testament, is the stress which is laid by our Savior upon five English miles from here, the regulations of the thoughts. And I place this consideration next to the

image of God in his picty and authority, and stands on record as an immarkable passages: 'Resist act evil; but whoseever shall smite thee on the mortal high priest; the activation and of the platter, which all any man will see thee at the pools unto him, it is well observed that Levi paid tithets to Medhisedec in Abraham. Heb. 7: 10. Now, Levi received the office of the office of the people, yet even Levi paid tithes to Medhisedec was a higher priest the most of the prostor to make the propose we produce if that the pools were the propose we produce if that no to Medhisedec as to shift the propose we produce if that no to make the priest the pools which were the propose we produce if that hat you was a propose we produce if the propose we produce if that hat papear, of the propose we produce if that the propose we produce if that no to make the propose we produce if that the propose we produce if the propose we produce if that no to make the propose we produce if the propose we produce if that no to make the propose we produce if the propose

contention. The world could not hold imagination with impure pictures, the liceutious ideas which he recalls, fail net to stimulate his desires with a de-

gree of violeneo which he cannot re-sist. This will be followed by gratifieation, nuless some external obstacle should prevent him from the commission of a sin which he had internally resolved ou.' 'Every moment of time' tations upon sin, increases the power possessed our imagination'."-Paley's
Evidences of Christianity.

Letter from Prussia

HERRENHAGEN, July 2d 1820. To Benjamin Eby, in the Province of Upper Canada:-

Esteemed deacon and highly respected brother in Jesus our Emanuel,

The communication of the 18th faction, on the 18th of August of the among you, shall be your servant: and bresent year, and 1 spared no citors to whosever shall exalt himself, shall be have copies of it forwarded to the abased; and he that shall humble himself shall be exalted?—Matthew 23: follows likewise another communication from the dear brother, Elder Wil-6, &c.—
A second argument, drawn from the liam Lange of Brenkenhefswald, forty

In reference to the dear brother's in quiry concerning the Mennonite churches, the following may be noted:—In Prussia there are eighteen churches, tion, or as delicated to God, to be presented by his priest. Thus we are obliged to men. There is a dugmy then the priest. Thus we are obliged to men. There is a dugmy then the priest. The priest. The priest is sons; this, to the voluptions. Since the process of the power is poor-spirited, tame, and about a subjection to Him as our because the Founder of the founder of the founder of this hands, to be presented by Him to that there is the subject of the commendation of the father, in the incense of his own that the process, his example; and that the process, his example; and that the process of his own that the whole the process of his own that the process

In Russia there are at present three

communicate to von.

any dear product, we are expansion to just in body far from each other; but, by the blood of Christ, we are near each other in spirit. Though we may not be ablo to behold each other's face in myself your weak fellow-pilgrim to a this transient word, yet love impels us blessed cterrity, to pray for one another to God, the Father of us all. If we seek to obtain

eve ministers, in Neuvied, one church and three ministers in the old bever Palalinate, sixteen churches and fifty ministers; in the duchy of Bipont, eight churches and fifteen ministers; in the old Upper Palatinate, eleven churches and thirty-three ministers; in the old provinces, Upper and Lower Alestin, Switzerland, several churches and ten ministers, in France, eight churches and ten ministers; in the duchy of Nassan, ten churches and fifteen ministers. According to the official reports for the years 1828 and 1339 Monnenites, and 760 in the grand-duchy of Hesse. five ministers : in Neuwied, one church and

teenth century, in his work entitled, "Martyr's Mirror", vol. 1, page 291, (published in German), that the Christians in Thessalonica derman), that the Christians in Thessalonica alone have more than thirty places of public worship. In the same work, page 233, men-tions, and the same properties at Themsa-tained their faith unchanged from the time of Christ. In the preface of a certain book, en-titled, "Die Brille", is found the following:— the properties of the properties of the con-trol of the properties of the properties of have a heaverlich by and hear the representation of have thought it well, to communicate to you a brief relation of what has been testified to a brief relation of what has been testified to before, several persons were along control.

before, several persons were taken captive by the Turks, brought from Moravia in Turkey o Thessalonica, and sold aveleves who the to Thessalonica, and sold as slaves, who there became acquainted with the Christians of Thessalonica. When they observed their manner of life, walk, and conduct, they said to these Thessalonians, lint there are living in Moravia people, who are like then in their mode of life, walks, and conduct. This information eachided a zeel in the Thessalonian their control of their brother in Moravia people and they goes and of their brother in Moravia in Gennant.

in Germany, ese came to the Swiss church at a place called Pausrom, and through one of their brethren, named John Peck, discussed in the Latin Language all the articles of their faith. Latin Language all the articles of their faith, and found that in every respect their croeds accorded with oach other; on account of which they were all filled with great joy, acknowledged each other as brethren, and, in local of this, celebrated with each other the local of their per with great joy; and the former acknowledged the latter to be the true church of 160d.

Turkey, I reply that some years ago I purification from sin through the blood read a copy of a letter purporting to of Christ, and if we are justified before

I am requested by the elders of this place, Abraham Regier, John Donner, Abraham Wiebe, and Julius Adrear. gregation, no intempered has been re-ceived here from that place.†

This is what little information I am able, at your request, dear brother, to

brother. With these kind greetings of the dear-bought peace of Jesus Christ. My dear brother, we are separated to you, dear brother, and to all the blessed eternity,
ISEBRAND WIEBE.

A Thought for Mothers

HV PEV WW W TRAVER I saw her at the window-a loving

mother of middle age, graceful, intellishe was nurturing a thrifty rose-bush, whose buds were just unfolding their blushing petals to the sun. She brushed the insects from the leaves, loosened the rich soil around its branching roots, and poured refreshing water upon the "Then," s whole plant. She spared no pains nor you shot." whole plant. See sparten no paus not it into the render its growth hixurious, and manifested a sort of pride when visitors spoke of her beautiful rose-fight."

"Thee can do as thee pleases about that I trust in God—but I can not fight." It was committed to no other hands to be dressed and the many little ones were closely watched, as they sported about the floor, lest they might sported about the moor, lest they might jostle it from the window. And when her indulgent husband proposed to paint the worn and unseemly pot in which it was planted, she at once declined the proposition, because the and thus deny the roots that air and moisture, which would otherwise refresh them; and at the same time, would surround them with a poison. whose exhalations might wither, rather.

Careful woman! Would that she were half so eareful of the daughters which a kind Father has given her! Would that worldliness had not blinded her eyes to the moral beanties which a tender nature would nufold in their youthful hearts! What are the mingled hnes of the rose-be it the first or the last of the fragrant summer -compared with the moral virtues of a daughter's heart? Of what account is the injury inflicted on the choicest plant, by drought and insect compared with the moral detriment of army, and was afterwards discharged worldly scenes and pleasures, to the by President Lincoln, and released Iney stated further also, that the church
of tid at Thessalouics had continued hitherto
a product in the faith from the time of the
aportion of the faith from the time of the
day, in good preservation, the letters which
the aportion of the law word to them with his own
hand wing thus accomplished all their designs,
they separated from each other in good
peace, and, having commended one another
with the kins of love and with tears to the
prediction of the Lord, the former returned
of this matter Jacobsev. aring and systematic attention were he."-S. S. Times, or the salonic Jacobus Mehriningus, of Olish maiter Jacobus Mehriningus, of Olish maiter Jacobus Mehriningus, of Olish maiter Jacobus Mehriningus Mental Mehriningus Mehrining

Trust in God

[The following incident ocentred forsake those who put their trust in Must be the Bible. Therein thy dim eyes him. "Behold, the Lord's hand is not will meet a cheerful light; and silent words shortened, that it cannot save; neither Of mercy breathed from Heaven, will be exhis ear heavy that it cannot hear."]

In one of the regiments in the rebel From the blest page in thy withered heart. army was a company of soldiers from North Carolina. In this company was a person who belonged to the religious society of Friends, sometimes called Quakers. He had been forced to join Will make this world but as a thorny path the army against his own will. the army against ins own will. Lee to regions of dengit; man a protested against it, and said he was with all its wearied turmoils of ambition poposed on conscientious principles to But as the training of a wayward child protested e could not fight, and would not fight. But nobody would mind him; he was forced to shoulder his musket and march. He did so, but always saying that he would not fight.

The regiment to which he belonged joined General Lee's army in the invasion of Pennsylvania. But it was never called into action till they came Gettysburg. There it was soon known that a great battle was to be fought. Just before the battle began, this Friend went to the Colonel of his regiment and said he could not go into fight. The Colonel said he must He said he could not, and would not. "Then," said the Colonel, "I'll have

The Colonel had him led out into an open space, and ordered a squad of saw in the sun a mighty angel stand; coldiers to shoot him. While the And heard great Babylon's doom pronounced soldiers were making ready, taking aim, and waiting the command to fire! -the man stood ealmly there, and lifting up his face to Heaven, said, in a loud, clear voice, "Father, forgive them, they, know not what they do!" The menthrew down the and said, they "wouldn't shoot such a Should all conspire to cheat us with a lie? man." Another squal was called out. and the same thing occurred with them. The Colonel was very angry. He swore a dreadful oath, declaring he would trample the man to death. put spurs to his horse and galloped up to him to ride him down. But when the horse came up to the man, he reared up on his hind legs and turned away. This was repeated two or three times with the same result. Then the trumpetsounded to battle. The Colonel had to hasten away and lead his mer into the fight, and, in one of the first volleys fired by our army he fell, mortally wounded. The Quaker soldier was taken prisoner by the union worldly scenes and picasures, to the by President Loucous, and received immortal mind Y Yet, she saw it not! from doing military duty. This man A more studious watch, and more unduring the Lord, and happy was

> THE BIBLE SAYS So,-Children should be early taught that the Bible s the great authority, and that when it speaks upon any point the question is settled forever. They should be taught to go directly to the Scriptures to find what is good and what is bad, what is true and what is false. Thus with the blessing of God, they will acquire the habit of constantly subdinating their own notions and inclination to the plain declaration of Scripture. It is a good sign to hear a child often use the expression, "The Bible says so."

Selfishness cannot be concealed.

The Bible

Fether! that book during the late war, and gives us a With whose worn leaves the caroless infant convincing proof that the Lord will not

alted

To regions of delight : man's natural life With all its wearied turmoils of embition To manly exercises; yea, death itself But as a painful birth to life unending -[Joanna Baillie

The priest like father reads the sacred page, How Abram was the friend of God on high Or Moses bade eternal warfare wage With Amalek's ungracions progeny; Or how the royal bard did groaning lie

Beneath the stroke of Heaven's avenging Or Job's pathetic plaint and wailing ory; Or rapt Isaiah's wild seraphic fire; Or other holy seers that tune the sacred lyre,

Perhaps the Christian volume is the theme. How guiltless blood for guilty man was shed; How he who bore in heaven the sacred name, Had not, on earth, whereon to lav his head How his first followers and servants sped; The precepts sage they wrote to many a land; How he, who lone in Patmos banished.

by Heaven's command.

Whence, but from heaven, could men unskilled in arts, In several ages borne in several parts, Weave such agreeing truths? or how, or why, Unasked their plans, ungrateful their advice Starving their gain, and martyrdom their price -[Dryden

So has this book entitled ns'to heaven. And rules to guide us to that mansion given; Tells the condition how our peace was made. And is our pledge for the great Author's aid. His power in naturo's ample book we find. But the less volume doth express his mind. -- [Walker.

A critic on the sacred book should be Candid and learned, dispassionate and free; Free from the wayward bias bigots feel, From fanoy's influence, and intemperate zeal.

Within this awful volume lies The mystery of mysteries; Happiest they of human race, To whom their God has given grace To read, to heed, to hope, to pray, To lift the latch, to force the way, And better had they not been born Who read to doubt, or read to scorn. -ISir W. Scott

Life's Discipline

How many of us as we are led along the pathway of life in just those direc tions which we would choose, go on gloomily and doubtingly, sometimes even grumbling that it cannot be with us as it is with those around us.

We are so apt to imagine that if things could only be ordered a little differently it would be so much better for us. Selfishes cannot be concealed. It shows itself in secking the best seat for us. We are so apt to think, if this in the oar or in the carriage, or in the best apple, peach or pear, or the largest share of any thing that is good to eat. It is very hateful.

It is very hateful.

THE HERALD OF TRUTH.

ing to such temptings of Satan how

much do we lose.

We lose the peace of that perfect trust in God which is the orowning blessing and privilege of the Christian of grateful love which are ever spring ing up in the soul that resigns all to

How is it that we cannot see and admit the truth that every human heart needs constant discipline to check its evil longings, to cultivate and strength-en in it right affections to fit it for heaven? Why can we not believe that God alone knows exactly the amount of discipline that we individually need, of discipline that we individually need, and always applies it in just that way which is for our best and highest good? What sensible parent would allow a dearly loved child the indulgence of

all its desires, without regard to the tastes and principles which spring from sneh indulgence. And if it is so with human parents, with their limited powers of judging aright, how necessary is it for the great Father of us al to watch over the hearts whose weak ness and sinfidness he alone knows, and to maintain his wise and loving discipline with the children he is training for heaven. "If I were only rich. says one, "I would be so benevolent. I would do so much to benefit man-kind. I wonder that God did not give me riches!" Ah, my friend, are you doing your utmost with the means which have been entrusted to you? If

not, distrust thyself.
"If God had only given me great talents," says another, "what a wise use I would make of them, how much good I would do." Are you making the best and most patient use of the one talent entrasted to you? Then be content, for God will require no more,

"If God had only seen fit to appoint me to another field of labor," says the me to another held of labor," says the Christian teacher, "all, then I could work to advantage, then I could work with all my heart!" But have you done all you could in the field wherein you are placed? Is it carefully outivated and whitened for the harvest? If not, do whitehed for the narvest. It not, do
not be too sure that he who did not
prove faithful to a few souls would be
faithful over many.

But some will say—
"I know I never could be selfish,

careless or worldly, for all the desires ent direction."

ent direction."

Very true, perhaps, of that heart
now, as it has been acted upon, and
enlightened, and schooled by the discipline of life which God has sent you. But can you be sure that if that dis-cipline had been different, your heart might not have been different too?

assigned to us faithfully and patiently, ns, and that he makes no mistakes.—

"What Will Become of Me?"

This was the question of one who had lived some thirty years; and now lay stretched on the bed of death. Probably, it had before this been suggested, as one which would some day become of moment—perhaps it had before this been felt as one of great interest, which would before long de nand serious attention and actionbut time glided away; and a se luctive

voice whispered, not now l
The individual was antiable, and
greatly beloved. A multitude of the
tenderest sympathies and most blessed tenderest sympathies and most blessed hopes had elustered along the path where those feet were to tread, and a brilliant line, and a balmy air overhung and played around it. Suddenly all

those hopes are blasted, and the whole The Law and the Gospel Dis- commend to God, we may be sure that beauty of the scene becomes black-ness. The destroyer has come. The question which had floated through the question which had noted through the mind in hours of health and hope, in flickering and shadowy incertitude, has put on the distinctness and tenor of a stern, staring reality—What will become of me?" Then came up broken memories struggling to make answe
—in early readings of the Bible—in thousand sermons—in repeated conversatious—in prayers listened to from infancy. Death, heaven, and hell were common themes in all these. Jesus Christ and a way of salvation, were worn into the mind; so often had it been talked over.
But the body is now racked with

pain—the mind is enfeebled and wand-ering with delirium; and the lucid intervals are only long enough to struggle at hard odds with this grea

question—what will become of me?
Young man and maiden, ask that question now in the days of your youth and hope-man and woman of maturer years—ask it now in the days of your vigor-aged impenitence-as it in health. But O put it not off til the day when nature struggles with disease, and death only gives answer to the terrible inquiry.—N. Y. Ob-

What do Your Children Read?

A lad of sixteen lay upon his death-bed. A wasting consumption was slowly but surely doing its fatal work. He was a former pupil of mine. I ap proached his bedside, took him by the hand and gazed a moment on his thin nand and gazed a moment on his thin, emaciated form, pale, hollw checks and sinken eyes, all telling me that his sojourn must be brief.

'How are you to-day, Arthur?' I

'About as usual,' he replied. 'Do you suffer much, lying here?'
'Sometimes I suffer a good deal, e ecially from difficulty in breathing.
'Do you think you will get well?'

'No sir.' Would you like to get well? 'It makes but little difference with whether I do or not?' Does the thought of approaching

leath give you any anxiety or alarm 'I have no fears nor care about it 'Do you feel willing to die?' 'I have wished I was dead a hundre

mes since I have been sick, to get rid of my sufferings.' What is your hope for the future

'I do not concern myself at all about the future?

ocanty of the Christian life; we, who a strong clear voice, but with the most are Christians, should know more of stoical indifference. He seemed not to content, and to old the dwite of the content, and to old the dwite of the content. He answered all these inquiries with the speedy entrance upon the untried realities of eternity. I spoke to him of the Saviour as the only hope of sinners; the only one who can give sweet visions of glory, and save forever in heaven. Afterwards I asked him if I should pray with him.

'I do not eare, if you want to,' he replied, with a listlessness and a coldness which deeply impressed me. I knelt by his bedside, and commended

him to the Saviour of sinners.

In two or three days he died, apparently without any change in his feelings.—A short time after his father made this remark in my hearing:— "My son lies in youder cemetery—an infidel—from the effects of novel

reading.
Parents, what do your children read? Are they allowed to select for them-selves, and suffered unconsciously to imbibe the poison subtilely permeating too many books of the present day?

tinguished.

The Law commands and makes us know What duties to our God we owe; But 'tis the Gospel must reveal Where lies our strength to do his will.

The Law discovers guilt and sin, And shows how vile our hearts have been Only the Gospel can express For giving love and oleansing grace

What curses doth the Law denounce Against the man that fails but once? But in the Gospel Christ appears, Pard'ning the guilt of num'rous years.

My soul no more attempt to draw Thy life and comfort from the Law: Fly to the hope the Gospel gives; The man that trusts the promise lives,

Children's Column.

'Remember now thy Creator in the Days of thy Youth.'

Remember in thy youthful days Before, through age, thy strength decays, One who deserves thy earliest praise

Before the evil days draw nigh And clouds of trouble dim thy eve. To Him alone direct thy cry.

Before the sun of life goes down. Or thickening evils on thee frown

Love llim who now prepares thy crown When lured by sin and worldly care, When Satan would the soul engage Who in thy griefs will ever share?

Thy Maker Ere severed by the silver cord. By conquering death's unsparing sword, Remember, youth, thy King, thy Lord, Thy Maker

The stream of life away may roll. Broken may be the golden bowl, Who then will save thy deathless soul! Thy Maker.

For dust to dust shall soon return The lamp of life will cease to burn, Then will thy joyful soul discern, Thy Maker

Hidden Danger.

There is never any danger in the path of duty. In the Bible the question is asked—Who is he that will harm you, if ye be followers of that which is good? It is only when we leave the right way that we are exposed to wil. The path may be very smooth and safe and even flowery, but so much greater may be the dauger, for it is on the borders of such paths that poisonous serpents love to bask that they may dart out upon the unsuspecting traveler and do their deadly work. There are a thousand such lurking places about every one's path, and little footsteps are near them withand little footsteps are near them withmens grows on a sterile rock, the ont a thought of danger. Parents and misletce flourishes on the nuked ont a thought of danger. Parents and misselve from since of the missel teachers tell them that in first deception; in the first glass of intoxicating drink; in the first profine word; fresh and fadeless amid the mustations in the first wilful absence from school; of the receding year; and, Heaven be in the first association with bad company; in the first disobedience to par-cuts, the venomous beast lies coiled up and only waits for the favorable around the crumbling altars and broken moment to strike his fang into them. arches of the desolate temple of the

He will direct our steps. We may eat of the fruit of all the trees but one, and that is forbidden because its fruit is poisonous. The innocent amuse-ments of life are boundless. Why should we endangerour safety by seek-ing such as are forbidden? "Go not in the way of evil men, pass not by it,

A Sad Sight

Are you kind to each other? As brothers and sisters, are you trying to be unselfish—more like the gentle, lovbe unselfish—more like the gentle, lov-ing Saviour, of whom you so often hear? Or are you growing up to care only for self, to live only for your own pleasure? If you are doing thus, I am sure you are not happy. You never will be happy while you continue selfish, for salishness is the control of which? for selfishness is the mother of unkind-ness, and will so influence your actions. it you give way to it, that in a very short time you will become that sad

short time you will become that sad sight—a little boy or girl who cares for nothing but how to gratify self! But this selfishness, which belongs more or less to all of us, may be over-come. Perhaps it will not be easy work; it will not—nothing, that is worth having, can be obtained without trouble; but, if you encourage it, your life will become a misery to y and likewise to all your friends.

The Gosnel an Ark.

In the ark there were preserved elean and nuclean beasts of every sort.
In that we have a graphic figure of the gospel. It offers salvation, through the blood of Christ to the moral and immoral, the man sunk in open profligato sin, and the man that has en deavoured to keep the law from his youth up; the Sauls of Tarsus, who have been Pharisees of the Pharisees, and dying thieves. Whosoover will, is invited to come and take of the water of life freely. In the ark, the wild beast as well as the gentle lamb and the harmless dove found shelter, and all alike were saved. So in Christ the man with violent passions and the man naturally meek and gentle find a Savior. All in the ark were shut in by the Divine hand, and the redeemed shall "never perish, neither shall man pluck them out of his hand."

The waters of the flood could not prevail against the innuates of the ark the gates of hell cannot prevail against those who are in the ark of Christ's Church. If like Noah, we find grace in the eyes of the Lord, and walk with God, we shall be safe and happy. Let us, like Noah, evidence our faith by our happy obedience, doing all things whatsoever the Lord commands as, and we shall find, as the blessed result, that He will remember us as and all therein are destroyed. Then, when we find ourselves safe in the better world, our first act shall be, like Noah's, to worship him, saying "Bless-ing, and honour, and glory be unto Him that sitteth upon the throne, and unto the Lamb for ever.

BEAUTIFUL EXTRACT.-The velvet

Married.

On the 14th of October, in Conov township, Laneaster Co., Pa., by Peter Ebersole, Bro. Henry E. Landis to Sr. Hettio E. Longeneeker. May they grow in grace and favor with God. May they glido safely over the sea of life, trusting in the Lord.

"For he slone can minds units And bless with conjugal joy,'

"Oh, may this pair increasing find Substantial pleasures of the mind Happy together may they bo. And both united, Lord, to thee,

So may they live as truly ong; And when their work on earth is done. Rise, hand in hand, to heaven, and share The joys of love forever there."

On the 4th of October, near Logan Hocking County, Ohio, by Pre. John Hunsaker, Br. Jacob Huber, of Perry Co., and Sr. Lydia Blesser, of Hocking Co.

II. B. B.

Died.

On thed 22n of September, at the On thed 22n of September, at the house of Bro. Henry Kolp, in Perkiomen township, Montgomery Co., Pa., Bro. Saunel Williams, aged 93 years, 6 months, and 6 days. He was the oldest member in our church, and was buried at the new Skippack Meeting-house on the 25th. Funeral sermon was preached by John Hunsberry at the house and by Abraham Wismer and Geo. Det-weiler at the meeting-house from Isaiah 3: 10, 11. "Say ye to the righteous it shall be well with him; for they shall cat the fruit of their doings. Wo unto for the reward of his hands shall be

On Monday the 1st of October, in Upper Providence township, Montgomery County, Pa., Elizabeth, wife of Dea. John Gotwals, aged 74 years and 7 months. She was buried on the 4th at Providence Meeting-house, The loo, and she was the one who made fineral sermon was preached by John the selection. Sixty-two years ago, Inneral serinon was preached by John bile her husband was away to the Huusberry and Ablu, Wismer at the States, one of her sons died, and as M. H. Text, 2 Tim. 4: 7, 8. She there was no place to bury the dead was a beloved sister and we hope our loss is her eternal gain, J. B. T.

On the 27th of August, in Whitpain at Workeace Jacobia decemberouse, infect Aloses bowman and Junier, inpose which occasion functional services. Wismor officiated ou the occasion, were conducted by the brethren John Only one or two are still living who Detweller from Rev. 14: 13. Site was came to Canada so early as the dependence of the Mennonito Church, and is start in the Mennonito Church, and bore her sufferings with Christian

On the 24th of September, near

"For to me to live is Christ, and to die is gain," Funeral sermon by the

brethren Christian Graybill, Jacob Graybill and John Schneider from Is, S. W.

On the 11th of August 1866, in Beaver township, Mahoning Co., Ohio, Yoder, aged 89 years and 30 days. Ho was buried on the 13th at Ober-Ho was buried on the 13th at Ober-holzer's Meeting-house, Finneral stermon was preached by the brethren Joseph Bixler and Jacob Kulp, from 2 Tim 4: 1—8. He was able te go about until three days before his death. He was a faithful number of the Mennenite Church for many yoars, and by his exemplary life had won the love and respect of all who knew him.

On the 14th of October, in Wood On the 14th of October, in Wood County, Ohio, of dysentery —, wife of Henry Risser, aged 54 years, 2 mouths, and 18 days. Finneral sermon was preached by Geo. Daus and the writer, from 2 Cor. 4: 17, 18. She

was buried on the 16th in the old burying-ground in the village of Blair, This is the oldest piece of ground se-lected for burying purposes in Waterfrom where they were then living, and found an open little little place where she decided to bury her dead. She On the 27th of August, in Whitpain township, Montgomery Co., Pa., of consumption, Susanna C., daughter of consumption, Susanna C., daughter of the little grave, which tree is now about 2 to inches in diamoter. She herself consimption, Susanna C., quagniter of ten menes in manner. See necessity Andrew and Catharine Swartz, aged 22 gave the ground for a public cemetery, years and 9 months. She was buried at Worcester Mean. Meeting-house, there. Moses Bowman and Daniel

On the 29th of August, 1866, of Palsy, Maria Yodter, aged 76 years, 4 months, and 24 days. The deceased months, and 24 days. The deceased was born April 4th, 1790, was married Millerstown, Perry Co., Pa., of palsy and old age, Bro. Henry Anker, aged in her eighteenth year, and lived for Jacob Gery, and one day Ho was even years in wedlock, the mother of Eli Mann, Eikhart and old age, Bro. Henry Anker, aged and one day. He was a minister in the Mennonite Church about 32 years. Funcral sermon was preached by the Drethren Christian of which sho was a faithful member. John Backman, Elbhart of which sho was a faithful member. John Backman, Elbhart of which sho was a faithful member. John Backman, Elbhart of which sho was a faithful member. John Backman, Elbhart of which sho was a faithful member. John Backman, Elbhart of which sho was a faithful member. John Backman, Elbhart of which sho was a faithful member. John Backman, Elbhart of which sho was a faithful member. John Backman, Elbhart of which sho was a faithful member. John Backman, Elbhart of which sho was a faithful member. John Backman, Elbhart of which Graybill, Jacob Graybill, and Samuel She was a widow for about eleven Wincy, from 2 Tim. 4: 7, 8.

Wincy, from 3 Tim. 4: 7, 8.

Wincy, from 4 Tim. 4: 7, 8.

Wincy, from 4 Tim. 4: 7, 8.

Wincy, from 4 Tim. 4: 7, 8.

Wincy, from 5 Tim. 4: 7, 8.

Wincy, from 6 Tim. 6 Tim. 6

Wincy, from 6 Tim. 6 Tim. 6

Wincy, from 6 Tim. 6 Tim. 6

Wincy, from 6 Tim. 6

A. M. Walnut Creek, Holmes Co. O.

On the 29th of August, in Bethel, Moniteau Co., Missouri, of Croup, Daniel, son of John and Elizabeth Lehman, aged 4 years, 9 months, and J. LOGANBILL.

neuran, given in the September No., which are requested to make the following correction. His grand-fathers. correction. His grand-father's name was Melcher, not Melchiah, as stated. Henry Brenneman was the father of 9 children by his first wife, of whom 7 are still living, and one child by his second wife. He had in all ten children, 56 grand-children, and 5 great-grand-children, of whom 8 children, 43 grand-children, and 5 great-grand-children, and 5 great-grand-children, and 5 great-grand-children, and 5 great-grandohildren are still living.

Letters Receibed.

was preached by Geo. Daus and the writer, from 2 Cor. 4: 17, 18. She was a beloved sister in the Monnonite Church. JACOB KAEMPER.

On the 9th of October 1866, at Sonnedberg in Sugar Creek township, Wayne County Olio, Abraham Sonmer, aged 42 years, 6 months, and 13 days. He leaves a wife and the cheek of the carth on the 11th. Funeral address. He leaves a wife and dresses were delivered by Pre. Christian Steiner at the house of morning and by Pre. Christian Steiner at the house of morning and by Pre. Christian Steiner at the house of morning and by Pre. Christian Steiner at the house of morning and by Pre. Christian Steiner at the house of morning and by Pre. Christian Steiner at the house of morning and by Pre. Christian Steiner at the house of morning and by Pre. Christian Steiner at the house of morning and the present of the carth of the late of the late

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The Benald of Truth.

Devoted to the interests of the Denomination of Christians known as "The Mennonites."

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The Berald of Truth.

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JOHN F. FUNK

and to practise them without those adulterations which we know have

been introduced by the lapse of ages.

During a considerable period after
the death of Christ, it is certain, then, that his followers believed he had for-bidden war, and that, in consequence of this belief, many of them refused to nnlawful for a Christian to bear arms; was consig

ii. This belief they derived from those levery precepts on which we have listed. They referred expressly to the sixted. They referred expressly to the same passages in the New Testament, same passages in the New Testament, attnis, another early Christian, says and from the authority and obligation of these passages, they refused to bear arms. A few examples from their history will show with what undoubting confidence they believed in the undertaking the proposed of the prop large contained with the control of the Christians, which influenced the early were willing to suffer in the cause of Origen, the defender of the Christians, Christians to refuse to engage in war.

does not think of denying the fact; he consisted in the kilolatry which was Maximillan, as it is related in the admits the refusal, and justifies it, be- connected with the Roman armies, Acts of Ruinart, was brought before cause war was undereful. Even after One motive this idolatry unquestionthe tribunal to be enrolled as a soldier. Christianity had spread over almost the

protession at whatever cest. Aurectims soldier afterwards; for custom never was a centurion in the legion called was a centurion in the legion called an area of the was a contraint of the contr consequing, in common with this state was a trace with the was a state of the control of the con egage in it, whatever were the oon sequences, whether reproach, or in. If was committed to prison; but he prisonment, or death. These facts are indisputable: "It is as easy," says a list in the larm of which is not bear arms for any carthy conditions the condition of the sequence whether the conditions are the conditions of the conditions and the conditions are the conditions and the conditions are conditionally conditions. The conditions are conditionally conditions are conditionally conditionally conditions are conditionally conditionally conditions. learned writer of the seventeenth contrary, "too observe the sun a mid-lay, sat observe the sun a mid-lay, as deeply that the primitive Christians renounced all revenge and war." Of all the Christian writers of the second century, there is not one who notices the subject, who does not hold it to be makeful for a Christian to bear arms; where the contract the subject, who does not hold it to be makeful for a Christian to bear arms; where the contract the subject, who does not hold it to be makeful for a Christian to bear arms; where the contract the subject, who does not hold it to be makeful for a Christian to bear arms; where the contract the subject, who does not hold it to be makeful for a Christian to bear arms; where the contract the subject is the subject, who does not hold it to be makeful for a Christian to bear arms; where the contract the present day.

principle, this carriest recommendation of forbearness, elimity, and forgiveness, in the second forbearness, elimity, and forgiveness, and in a more proposed as in the apost tolled fathers, of texts which relate to these points than of any other. Christ's abundoned my profession of a soldier. These are more quotations in the apost tolled fathers, of texts which relate to the separate than of any other. Christ's asynings had struck them. Not rendering, as a Polycarp the disciple of John, self for evit, or raitling for rail-integrated the private interpretations of the duties of John, self for evit, or railing for rail-integrated the private interpretations of the duties of the property of its shade the private interpretations of the duties of the property of its shade the private interpretations of the duties of the property of is shade, which declared that men should turn their swards into specific previous and unquestioned. Ir necessary for their successors to apply them to their practice in life. And to defended by the Christians of the duties of the property of is shade the private interpretations of the duties of the property of is shade the defended by the Christians of the defended by the Christians of the property of is shade the christian and the defended by the christians of the duties of the property of the property of its shade the christians and the christians of the defended by the christians of the property of its shade the christians and the christians and

applied them to war: they were assur- mands. Clemens of Alexandria calls tin Martyr, his contemporary, writes ed that the precepts absolutely forbade its Christian contemporaries the "Fol-it. This belief they derived from those lowers of Peace," and expressly tells have good reason to believe; for we,

JOHN F. FUNK, No. 42 SOUTH WORDAN ST. CHICAGO, ILLIAOUS. Lithing to the Company of the Primitive Christians on the Lawfulnness of War.

The Opinions of the Primitive Christians on the Lawfulnness of War.

The Christian onghit to be satisfied, on questions connected with his duties, by the simple rules of his religion. It those rules disallow war, he should inquire on farther; but since I am willing to give conviction to the reader by whatever means, and since I rule willing to give conviction to the reader by whatever means, and since I rule willing to give conviction to the reader by whatever means, and since I rule willing to give conviction to the reader by whatever means, and since I rule willing to give conviction to the reader by whatever means, and since I rule willing to give conviction to the reader by whatever means, and since I rule willing to give conviction to the reader by whatever means, and since I rule willing to give conviction to the reader by whatever means, and since I rule willing to give conviction to the reader by whatever means, and since I rule willing to give conviction to the reader by whatever means, and since I rule willing to give conviction to the reader by whatever means, and since I rule willing to give conviction to the reader by whatever means, and since I rule willing to give conviction to the reader by whatever means, and since I rule willing to give conviction to the reader by whatever means, and since I rule willing to give conviction to the reader by whatever means, and since I rule will be willing to the profession, but in valuration of our principles, or in constitution of the profession of the profession of the rule will be willing to the profession of the profession of the profession of the profession of the rule will be a rule will be a rule will be found amount at the process of the rule will be will be found amount at the process of profession of the rule will be will be will be found amount at the process of profession that there was no alternative by the simple

Christians who lived nearest to the time of our Savior, believed, with nu-

For the Herald of True'n. Marrying in the Lord.

nnlawful for a Christian to bear arms, was consigned to the executions, and artin, of whom so much is said by the Christianity became corrupted, that Christians became soldiers.

Suppose the cardinary of the process from the mount, in special proof of those principles on which this fession of arms, which, on his acceptor of those principles on which this process the cardinary of the proof of the propositions which the precepts included the sons of Christianity, he abandoned.

Generally and characteristic and the sons of the cardinary of the c Christians became coliters. Seconds and consider the control of the proof of those principles on which this feature of the cardy, and daughters were fession of arrays, which, on his acceptations are considered utilities and postes imbibed his spirit, and followed his example; and the early Christians pursued the example and imbibet of the sample; and the early Christians, and take this carnest recommendation of forberance, lenity, and forgivenes, in which is carnest recommendation of forberance, lenity, and forgivenes, in which is the proof of those principle, this carnest recommendation of forberance, lenity, and forgivenes, in which is carnest recommendation of forberance, lenity, and forgivenes, in which is the proof of the christian in the apost the control of the proof of the christian in the post of the control of the proof of the christian in the post of the conduct, of the institute of the conduct, of the institute of the conduct of the institute of t

world hateth you." Hence since Christ ns and wishes to do ns good.

Let us observe further how God and Paul commands us not to be use tried the faith of Abraham when he when his cruel and relentless but when this wish of adversey them elsewhere; and the faith of Abraham when he when his cruel and relentless but when the winds of adversity blow, where; and destroy them elsewhere; und they were made safe. equally yoked together with unbeliev- said: Take now thy son, thine only God with idols, for ye are the temple his child. We also have commands I will dwell in them and walk in them. from among them and be ye separate whose promises are yea and amen. from them, saith the Lord and touch His word will never fail. Heaven and you and ye shull be my sons and daughters, saith the Lord Almighty."

For the Berald of Truth The Duty of Parents.

seem funt the parents neglected their luties towards their children, even as yet, me ed with fear, prepared an ark we our children in the way that they

family were saved by observing the commandments of the Lord, and thus shall he also reap, and in no ease is the church of Christ, for this is the love of God that we keep his commandments, and his commandments are not grievous. 1 Jn. 5. Menno Simon also says, We must not depart one hair's-breadt from the word of God, which word says, 'And yo fathers, provoke not your children to wrath; but bring

them in these words, "Be ye not unequally yokod togother with unbelicyequally yokod togother with unbelicyin the accomplishment of this, one. If frequeutly broke forth in these
ers." From these words, it seems to
me, our duty in regard to this matter
is plain, namely, that a marriage with
unbelicivers, i.e., those not in the Lord,
is prohibited by the Gospela swell as
by the law, by the new dispensation and in
them to abstain from any evil habit
"erilige" of his people, is presented to
one of the most appropriate of all
with the complete of the control of the cont all as by the old dispensation and in them to abstain from any evil naint primitive ages of the world, for in which they may have fallen, or to us; and when we connect with these by in the primitive world sinued only leave off going to places where you do institute overvictions of the Spirit, not wish to have them, or to lay off they had no express command any article of dress which you know the striking. The rocks of Eastern countries the suppose on all ages. they had no express command any article of dress which are the purpose in an age.

The value of their strength, she have.

The value of their strength with the purpose in an age.

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The value of the value of the value of their strength with the purpose in an age.

The value of the od were a people separate from the it is sinful and displeasing in the eyes to them for safety. In the Book of claimity; just as other grounds of hildren of the world; and likewise it of the Lord, and an offense to your-Judges we are informed that when the hope than Jesus have failed the single becomes us who profess to be the followers of the meek and lowly Jesus, to child would be won back in love to the lowers of the meek and lowly Jesus, to be a separate people from the world.

And the Lord also says on this point, and another lower the lower of the world, the world would love his own; but because ye now out of the world, therefore the lower of the world, therefore the lower of the world.

The grounds of hope for the future and where they were seeme. David the world would have his own and that the feel that you love them and that the cause you love them and that the lower of the world, the refore the lower of the world.

The grounds of hope for the future and where they were seeme. David the area various among mankind. One seet the world was a fundamental that the lower of the world with the large of the world. The grounds of hope for the future and where they were seeme. David the various among mankind. One seet the world, the world, the travel of the world, the world was the fundamental that the materials, and builds and the world with the seed of the world. The provided the things of the world was the world with the seed of the world was the seed of the world. The provided the travel was the seed of the seed of the world was the world was the seed of the world was the seed of the world was the seed of the world was the world was the seed of the world was the world was the seed of the world was the world wa

deal with us if we are unfaithful in the

sacred trust which he has committed

to our care in our children? The fruits

The Rock of Ages.

[Continued.]

"They drank of that spiritual Rock that fol-lowed them; and that Rock was Christ."

Hence a rock is an appropriate sym equally oked together with unbelievely said: Take now thy son, time only lence a rock as an appropriate syndrous laws share to fellowship with some the into the land of Moriah, and offer with darkness, How can a true believely limit there for a barnt-offering puon one is the Christian's safe retreat, but in the with darkness, How can a true believely limit there for a barnt-offering puon one is the Christian's safe retreat, but in the with darkness is safe retreat, but in the control puon one is the Christian's safe retreat, but in the control puon one is the Christian's safe retreat, but in the safe papalling with the Christian's safe retreat, but in the safe papalling with the Christian's safe retreat, but in the safe papalling with the Christian's safe retreat, but in the safe papalling with the Christian's safe retreat, but in the safe papalling with the Christian's safe retreat, but in the safe papalling with the Christian's safe retreat, but in the safe papalling with the Christian's safe retreat, but in the safe papalling with the Christian's safe retreat, but in the safe papalling with the Christian's safe retreat, but in the safe papalling with the christian's safe papalling with the safe papalling wit in the correct of a first unite binself in marriage of the mountains which I will tell the given one who is an unbeliever or an unrighteous and wicked person?

(What agreement has the temple of Abraham has a command concerning or 1 ff Christ be for him who can be velation, "other foundation can no care the correct of the mountains which I will tell the care of Satan words of thousands have proclaimed and a wicked world have vainly strived.

(What agreement has the temple of Abraham has a command concerning or 1 ff Christ be for him who can be velation, "other foundation can no care the care of the mountains which I will tell the care of Satan words of thousands have proclaimed and a wicked world have vainly strived. "What agreement has the temple of Abraham had a command concerning on? If Christ the for him who can be verauon, "once roundation can no God with idols, for year the temple his child. We also have commands against him? The wise man said, man lay than that is laid, which is of the living God; as God hath said, concerning our children; and do we are the concerning our children; and we will be the concerning our children; and who had the hardest command? I and is safe." Often, very often have the foundation of my hope is swept and who had the hardest command? I and safe." Often, very often have be my people. Therefore one out to be my people and be safety of the trom among them and to by explarate, whose promises are yet and amen, from them, suit the Lord and touch not the unclean thing, and I will receive you, and will be a Father unto elective you, and will be a Father unto state of the suit of the sui cartti shall pass away. His word was shall not pass away. His word was shall not pass away. His word was the hin the Lord shall be safe." Enemthe challfilled in Adam, Eve and their posterity on account of their transgressions in eating of the forbidden fruit, refuge from all moral harm, and there founds for a small transgression was are many instances of triumph on repunished with death, 2 Sam. 6. The cord which seem to indicate that trust faithful Moses on account of one trans- in Christ brings even physical de gression was not permitted to enter the fence.

Christ is a foundation "Therefore whosoever heareth these sayings of unto a wise man which built his house duties towards their ohidren, even as to our care in our enuriers 7 he fruits unto a wise man which built his house in any do at the present day, and thus discounting the control of Abrighty Gold in his submission and willing obedison the his control of the winds of the of the stony beds, sweeping away every obaway, and dashed to pieces. For this reason, the wiso builder of a house in that country sought a rock for a strong foundation, When the Savior uttered probably, numerous illustrations of wise and foolish builders, from their

ves of the Lord, and did second the second that the Lord commanded have been disobedient and respect the cock." Here is represented, by a packand "by fatth, Noah being reward of the transgression. Let us him. And "by faith, Noah being reward of the transgression. Let a believer's hope. To the Jow this must warn d of God, of things not seen as the state as parents, be faithful in training believer's hope. To the Jow this must yet, me ed with fear, prepared an ark your children in the way that they have been a striking comparison. For the having of his house; by the which he condemned the world and became heir of the righteousness which is by fuith."

Thus we see that Noah and all his correlations were supported by the stream that ran among the hills of the blessing of God our labor may not be blessing of God our labor may not be blessing of God our labor may not be supported by the support of the streams that ran among the hills of the blessing of God our labor may not be blessing our labor may not be blessing of God our labor may not be blessing our lab commandments of the Lord, and thus we also must do necording unto all that the Lord has commanded us, lifted their words more fully exempted faith in our Lord Less Christian that the Lord has commanded us, lifted than in the training and ustructure into the spiritual ark or church of Christ for this is the law of the superior of the swollen and over-flowing streams were freemoutly because the command of the swollen and over-flowing streams were freemoutly because the command of the swollen and over-flowing streams were freemoutly because the command of the swollen and over-flowing streams were freemoutly because the command of the swollen and over-flowing streams were freemoutly because the command of the swollen and over-flowing streams were freemoutly because the command of the swollen and over-flowing streams were freemoutly because the command of the swollen and over-flowing streams were freemoutly because the command of the swollen and over-flowing streams were freemoutly because the command of the swollen and over-flowing streams were free flowers. these words, his hearers could recall,

thou shalt not take a wife unto my son, of the daughters of the Cananites taken them, and in what manner we among whom I dwell; but thou shalt go unto my country, and to my kind-go unto my country, and the gates of this deader. Here, and in what manner we inge texts speak of this detence, "He can inge texts speak of this detence," He is an all be do the maintition of the church. This is asid of the trightcous may walking in the fear of the Lord. He formed was all be as safe from moral harm, and the gates of hell shall not church; and the gates of hell shall not off the church. He is is as and the gates of hell shall not off the church. He is is as and the gates of the light my country my country and the gates of the lord. He reason for our instruction of the church. This is as and the gates of the labelland with a few fear of the Lord. He from main the reason for our instruction and the gates of the lability. Her

when the floods of death have rolled

he has built upon the say

What a lesson is the past history of the church in regard to this fonn tion! It verifies the words of the prophet, "Behold I lay in Zion, for a foundation, a stone, a tried stone, a precions corner-stone, a sure founda-tion." Through all the storms of perseeution that have swept over the for more than eighteen centuries this rock has stood seenre and unshaken Other systems of religion have passed away and are forgotten; but Christian-ity stands as firmly to-day as it did when the angels sang, "Peace on earth" over the plains of Bethlehem This is evidence to all believers that it is founded upon a rock.

And with the glass of prophecy we The foundation is not only a rock, but it is the "Rock of Ages," as Isaiah denominates it. It will cudure when material things pass away "with a t precious to mortals desiring to build for eternity. If it did not promise to last beyond the tomb, it would be of comparatively little value. For there it is most needed. Surely the true follower of Christ may siug,-

"On the Rook of ages founded, What can shake thy sure repose? With salvation's wall surrounded, Thou mayest smite at all thy foes.' (To be continued.)

says, 'And yo fathers, provoke not your children to wrath; but bring them up in the nurture and admonition for the Lord.'

Here there is a duty enjoined upon is. We should admonish and instruct someness; but it is a "sourmess" and sold admonish and instruct someness; but it is a "sourmess" and sold admonish and instruct someness; but it is a "sourmess" and to the force of the the foundation of the believer's hope.

Again Christ said to Peter, "Aud I present day seem to comprehend the

replie trials and sufferings, to which the true followers of Jesus were exposed in the past ages of the world!

In the great sermon on the mount testifying against such things as the jone of the past ages of the world!

Menno was one of the most promisent and the cliristian no longer needs to five to the mountain and the contract of the trial tri

In the year 1539, there lived near educated as a priest, began to teach the truth of the Gospel in its purity This step brought upon him immediately the displeasure of the then prevailing Church, and he and his followers became the objects of the most bitter persecutions. The blood-thirsty persecutors not only set a price on the eads of the most distinguished Anabaptist ministers, but got their likenesses taken, and had them pasted up at the most public places, with the promise of large sums of money to those who would arrest them and place them

in the hauds of the executioners. Menno was a mau of extraordinary talent and eloquence, and very zealous.

Disregarding the dangers which surrounded him on every side, he actively engaged himself in his duties as a public preacher and an apostle of the Lord Joses, whose command is given to all his faithful messengers, "Go ye into all the world and preach the Gos

pel to every creature."

Traveling from place to place, preach-

from the dark paths of superstition and sin to the true light and liberty of the Gospel, he became a special object of hatred and revenge with the cruel persecutors, who followed him constantly, employing every means in their power to arrest him. In his efforts to clude his pursuers, he took re-fuge with his friend Revnerts, who because he loved Menno and saw the terrible dangers to which he was exposed, kindly received him and con-cealed him in his house. But the persecutors tracked him hither also, and though Menno escaped the vengeance of his pursuers, this simple act of hospitality cost the good Reynerts his THEIR DOCTRINES AND OTHER PECULIshelter, aid, or comfort, a so-called herotic, especially an Anabaptist, was

self-restraint. It requires two things, therefore, for its existence, strong feeltake; we mistake strong feelings for

The Friends - Quakers

ABUTIES.

shelter, aid, or comfort, a so-called herotic, especially an Anabaptiat, was apprainted by the account of the companion of these when the place where Menuous as most of the American Phrendographic Herosaco of distinguishers of the American Phrendographic Herosaco of the Menural Phrendographic Herosaco of

Strength of Character consists of two things, power of will and power of the self-restraint. It requires two things, therefore, for its existence, strong feel-learts might be established by it, that ings and strong command over them.

Now it is here we make a great mistake; we rightly be cashed, and all old and New Testaments, but hold take; we rightly be the connected to strong oharacter. A man who bears all before him, before whose frown domesties tremble, and whose bursts hold quake—because ho has his will beed three beddened all men and women with this obeyed, and his own way in all things —we call bim a strong man. The truth

truth; and the soul that reverently waits on Him in the bolief that he is through which he will at times recog-

When he referes at night, he contends him in open argument. He mends himself to God and slumbers have an instrument in the hand of God aweetly as an juffant in its mother's trans; for he has no reason to fear, as in the days of the reformers, that the persecutors, the officers of the law, are ever upon his heels, and that, at any moment, the may be torn away from his home and the loved ones there, and carried away to suffer torture, imprisonment, or death, whenever it may plosase the eaprice of the persecutors so to order it; but we are presented in the enjoyment of every bless-ing. We can sit down under our own with and figure and worship God according to the dietates of our own consciences. Oh, how thankful we should be for the manifold privileges which was considered and bow should be first the manifold privileges which was been considered and bow should be first the manifold privileges which was considered and bow should be first the menders of the Societies and the should eliver the menders of the societies. Oh, how thankful we should be for the manifold privileges which was considered and how should be first the menders of the Societies and Simon that the dress of the law, and the should be for the manifold privileges which was considered and the societies. Oh, how thankful we should be for the manifold privileges which was considered and the societies of the societies of the societies of the societies of the persection of the societies of the societies of the persection of the societies and officed that the presented that the power of Satan unto God. The fact the power of Satan unto God. The fa sciences. Oh, how thankful we should be for the manifold privileges which we enjoy, and how should we labor to improve them. The following incident watch over Menno Simon and protect in the life of Menno Simon wil give us him a wonderful manner. He died "was sent to turn people from dark able fashious of the world in dress, he for the manifold privileges which were mented to the first of the fore cometh of idolatry. The watch over Menno Simon and protect in the life of Menno Simon wil give us the conderful manner. He died "was sent to turn people from dark able fashious of the world in dress, and the first of the forest of the fore them. The following incident watch over Menno Simon and protect in the life of Menno Simon will give us the forest of some idea of the trials, difficulties, and in peace, on the 13th of January, 1559, dangers to which he and others were aged 66 years, at the house of a nobleaged 66 years, at the house of a noble- Christ Jesus; for to as many as should man, who, moved with compassion at receive him in his light, I saw he the start of the sight of the snares daily laid for would give the power to become the In the year 1539, there lived near labeling the sight of the snares daily haid for would give the power to become the coat is the same as that worm by realizatingen, in Friesland a pions man becaused Tjacrt Reynerts. Menno Simon, the providence of God his brethren under his protectable people at the Fries of the raise of the sight of the same as that worm by realization is life, generously took him and several of the sight of the grace of God and to the truth in the man of the heart, in that which is not

> men might come to know their salva-tion night. I saw Christ died for all men, was a propitiation for all, and en-dictated them is necessary * * * * outpeat, and ms own way in an uning of God, which brings salvation, nath is that he is a weak man; it is his para-sious that he is a weak man; it is his para-sious that crossing in, mastered the salvation of the Spirite of God was evil;" and to "love your consies"— given to profit to every man withal." | precepts utterly at variance with the sious that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of "Friends," that the Holy Spirit does at the fedium; he subdows not be the subdown the strength of the subdown to the subdown the feelings he subdues, not by the power of those which subdue him. I times reveal himself in the heart of differ from those of most other socie power of those which subdue him. I use innerdiate and sensible ties. As God alone can know the heart times reveal himself in the heart of differ from those of most other socieman, in an immediate and sensible manner. This is a principle which highest result of strength. Did we nover see a man receive a flagrant insult, and only grow a little pale, and at the reply quietly? That is a man spiritually strong. Or did we nover a sea man in anguish stand, as if carva do not solid rock, nanstering himself Or one, bearing a hopeless daily itrial, remain silent, and never tell the world what cankered his home-peace? In the way with strong passions, greater than the second with the cankered his home-peace? In the way with strong passions, greater than the second with the cankered his home-peace? In the way, with strong passions, greater than the second with the second manual transfer of the second with the second with the second manual transfer of the second with the second manual transfer of the second with the second manual transfer of the second manual ties As God alone can know the heart 27. The omnipresence of God is ac- approaching Him in spirit, they try to knowledged as an abstract principle. suppress all worldly-mindedness, and It is far more—it is a great practical thus perform a sacrifice of self which is well-pleasing in the Divine sight. As this exercise is maintained, a time really near, will after a while find a of refreshing will come from the prenew sense awakened within him, himself known by the breaking of spir

Ohio, in his recent journey to the West, visited the churches in Grundy, Stephenson, and Whiteside counties

A pleasant and well attended meeting was held on the fourth of November, in the honse of Bro. William Gsell, three miles west of Morrison, in Whiteside county, Illinois. Their next meeting will be held on Sunday the 30th of re is hero an encouraging field of

November. Four persons were re-May the Lord strengthen them, that and if light shine, that the world may see their good works and glorify their to do likewise, Father which is in heaven.

With the present issue, we send an ad cents that should prompt us to labor for a more extended carenlation of our paper. It is every Christian's duty to do all the good he can, in all the paper. Those who wish to have their papers bound can now do so and have a title page and table coutents all complete. We will hereafter give a title page and index with the close of each volume.

The name of our paper will not be changed. Nearly all whom we con-

Those who wish extra copies for samples and to distribute among their of our friends know better than we do. friends, can be furnished with them It encourages, warns, reproves, refree. Send for some and distribute free. Send for some and distribute them among those who do not read the reading of good books, sinners was the send of the reading of good books, sinners have been awakened; and if, through to obtain a new subscriber.

The postage on the Herald of Truth is twelve cents per copy, per year, or twelve cents for every four ounces if more then consequently and the control of th more than one paper is received in one est ourselves in this work, package. The postage is payable at the office where it is received.

Don't forget to Renew.

The Acrillo of Cruth.

Our subscription list is larger now than it has been at any previous time, and we desire to express our heartfelt inches by twelve inches in size. It will members, and where there are but few inches by twelve inches in size. It will members, and where there are inches by twelve inches in size. It will members, and where there are but few inches by twelve inches in size. It will members, and where there are but few inches as much, and probhe brethren and sisters in general will feel a still deeper interest in the work and continue to labor for its more general circulation. We need all the help we have thus far had and more. We need all our old friends to stand by us and co-operate with us. Each new subscribor lightens the burden of ex-pense to us, and all share the general

It is true that few will in these days work without pay. Even children par-take largely of this spirit, and surprise you when you ask of them a favor, becember. This would be an excellent with the question, "How much will whorhood for some ministering you when eaching a new home, to settle."

Now the eaching a new home, to settle. free.—"Freely ye have received, freely give." My own labors for three years have been given to this work without compensation, and with no small sacrifice, and this is not all that I have Communion services were held in given, but I will say no more, lest an Grundy county, on Sunday the 4th of should say that I boast: but, having done this, I feel free to ask the help the support of the brotherhood. I ceived into the church by baptism. the paper is worthy of your support May the Lord strengthen them, that and if you can recommend it as bene they may grow in wisdom and let their ficial to yourself and family and neighbors, then do not be slow to subscribe for it yourself, and ask your neighbor

And then there are higher motives than the simple gathering up of dollars and cents that should prompt us to

read the paper and give heed to its in sulted on the subject, or who expressed their views upon it, were unfavorable towards any charge. of the Bible and the faith of the church, they learn many lessons of truth; and onkes, instructs and exhorts. Through the reading of our paper, one soul should be awakened and brought to

Our circulation now, at a safe calculation, reaches 1500 families. This is Lord, I fear we are not doing our duty a small number; yet taking the average of the condition of the Don't forget to Renew.

With the present issue a large number of each family to be four corf our subscribers will find the blue for four subscribers will find the blue double. The forest is the present issue at large number of each family to be four the form of the present issue at large number in each family to be four the form of the form

ably more reading matter than now, both to read and to preserve, especially for those who wish to get them bound

We wish to say, too, that it is necessary that our terms of payment in advance be strictly complied with, insinuch as we have to pay for paper in advance and meet our other expenses as fast as the work is done; and then it will save us a large amount of labor and expense in keeping accounts and

May we not then in conclusion, confidently ask the renewed co-operation of every reader who desires our prosperity, and who loves the truth the prosperity of the church, in intro-ducing the Herald in neighborhoods and families where it has beretofore rich been unknown?



From Virginia

Dear brethren and sisters in the Lord; -Bro. Samuel Coffman and my-self, recently made a short visit to West Virginia. We left home on the first of October, traveling on horse back. We went to Pendleton county distance of 38 miles, the first day crossing two mountains. Here we coud day we arrived at a small strea called Scneca Creek, where we staid all night. On the 3rd, we had an ap-Thurch. This was the first time the iu this vicinity had an opportmity of hearing Mennonite ministers, and they listened very attentively. We have no members in this place, but met any kind friends.

After concluding our services here, we proceeded on our journey to Up-shire county, two and a half day's journey, arriving there on the 5th.
Here we found two members of our church, had preaching four times, and oue person was received into the durch by bantism

On the 8th of Oct., we started again r home, passing through and stopping a Pocohontas county, where we found one sister in the Lord, and preached once. This was two days on our homeward journey. In both these places none of our ministers have over preached before, and numbers of the people have never so much as heard the uame Mennonite. And this is oul The Close of Vol. III.

With this issue of the Herald of Trath, we conclude our third volume. Another year's labor is accomplished, and before we have time to lay this on the table of our readers, we will at ready have begun the work for one next volume. Another whose home we have time to what the part of the work of

On the 13th, we left Pocohontas for Augusta county, where we arrived at Bro. Jacob Hildebrand's on the 15th There we met the beloved brethre and fellow-ministers, David Sherk and Geo, Schmidt from Canada, We enjoyed their company for a short time, held communion meeting together at Hildebrand's M. H., and returned home on the 16th, and thanks to the good Lord, found all well. We also had the privilege recently of the com-pany of four brethren from Washing Co., Maryland, one of whom had but recently been called to the min istry, yet in obedience to his call h manifested a willingness to come to us and preach the Gospel. Now may the rich grace of God and the communion of his Holy Spirit be and abide with you all for ever. Amen. CHETOTIAN BREWE

Edom, Rockingham Co., Va.

From Allen Co., Ohio,

DEAR BRO. FUNK :- After leaving you in Elkhart County, Iudiana, I went Dutch brethren, where we had one meeting fourteen miles north of War saw. From here I went to Allen Co. Indiana, fourteen unles north of For Wayne, and spent three days with the brethren and sisters there, and commemorated with them the dying love of a crucified Redeemer. I also visited some of the Omish brethren and sisters, with whom I had a friendly and, I hope, an edifying conversation

On'the 23rd of Oct., I again tool the cars at Fort Wayne and traveled to Peru, a distance of fifty-four miles in a south-westerly direction. From County, Ind., a distance of forty-six miles, where I spent six days among the brethren and sisters. Wo had some edifying meetings. We also eelebrated the dying love of Jesus by partaking of the holy emblems of the bread and wine. Three persons were also added to the church, and Bro-John Kauffman, son of Christian Kauff man, was ordained to the ministry of the Gospel. May the Lord fit and prepare him for the great and importan May he endue him with power from ou high, and grant that he may become instrumental in the conversion of man ness to light and from the power of Satan to God. Amen.

There are now, in Hamilton county seventeen members of our church, all living near Arcadia. I bolieve that there are some others there also, who there are some others there also, who felt "almost pursuaded to become Christians." May the Lord bless the labors of his weak uinister, while there among the friends, and may he also bless the "little flock" that it may grow and increase largely.

On the 30th, in the morning, I left On the 30th, in the morning, I left Areadia, and in the evening, about dark, arrived safe at home, and thanks to lim to whom all praise and honor belong, found all well. Neither am I forgetful of the kindness which the towards me while I was among them May the Lord abundantly bless them for the same is the prayer of your un worthy fellow servant

J. M. BRENNEMAN. Elida, O.

From McLean Co., Ill.

A JOURNEY TO TOWA

I took passage on the train at Hudson, Illinois, on the 10th of October, and arrived, on the 11th about 9 o'and arrived on the 11th about 90'clock A. M., at Iowa City, Johnsen
Co., Iowa, where Bro. Jacob Boller
and his wife were waiting with a conveyance to take me with them. I was met here at the same time by several other brethren and sisters, and in the On the 12th, in company with Bro. B. I visited the brethren and sisters in the vicinity. On the 13th, I sisters in the vicinity. On the 13th, I was present at an examination of several young persons, who desired to enter into a covenant with their Lord and Savior, and on the 14th they were received into the fellowship church by baptism at the house of Bro. B. Miller. On the 15th, there was moeting at the same place again, m which from which place in the evening Bro. Christian Gingerich, J. Miller, and I Saturday the 20th, we had meeting went to Washington County, a distance of about 28 miles, to Bro. J. Sommer's On the 16th we had meeting there, where I was met by Bro. Peter Swartz, a fellow-minister, in company with whom I in the evening visited

Rea I Roth On the 17th, we traveled to Le County, reaching the residence of the above-mentioned brother in the evening. On the 18th, I visited the brethren and sisters in the neighborhood Ou the 19th, instruction was given by Bro. Kauffmann to a number of converts of whom there were seven received into fellowship by baptism on the 20th. On the 21st, the Lord's Supper was celebrated in the house of Bro. J. Schrack.

On the 22d, I went in company with Bro. J. Ksuffman to Davis County, arriving in the evening at Bro. J. Plank's.
On the 23d and 24th, we had meeting in the meeting-house there, and, on the 25th, the Lord's Supper was celebrat ed in the same place. On the 26th, I in company with Deacon Chr. Brenne man, went to Jefferson County, arriv ing in the evening at Bro. H. Bla ing in the evening at Bro, H. Blauch's, On the 27th, we returned to Bro, J. Sommer's in Washington County, where, on the 28th, the Lord's Supper was commemorated and also Bro, Ben-jamin Eicher ordained to the office of bishop. On the 29th, I visited the brethren and sisters and, on the 30th, Bro Martin Eicher and J Sommer brought me to Washington, where took the ears for Davenport, and in the evening, where we had to stay took the ears for Davenport, and in the evening, where we had to study thence to Tiskilwa, where I intended all night. The next day, Statuday the to stop, but unaware was carried past 27th, by eleven o clock, we came to the 30th, finding my family apparently ances. From here Bro. Hirstein went in the night. I arrived at home on the 30th, finding my family apparently all well, for which God be thanked. I may say, "Hitherto hath the Lord helped me." I feel thankful to the miles of my was on a wagon, and brethren and sisters for the love and walking five miles, came to Sr. Hart-kindness which they have shown me, man's by about half past soven. Sunkindness which they have shown me, kindness which they have shown me, and pray that they and all the breth-ren and sisters may be blessed with all good in body and soul now and for ever through Jesus Christ. Amen.

JOSEPH STUCKEY Danvers, Ill.

Visit to Mahaska Co. Iowa.

Leaving home on the 17th of Octo Leaving nome of the 17th of Octo-ber, I went to Washington, Illinois, where I was joined by Bro. Hirstein, my neighbor Abraham Brubaker's wife with her three children and her sister. On the morning of the 18th, taking the cars, we came to Peoria, where we were to change cars, but arriving too were to change cars, but arriving too longiful on the state by a quarter of an hour to make connection and consequently had to wait till the next train at half past two o'clock P. M. Thence we came safely this post office is Batavia. o'clock P. M. Thence we came safely to East Burlington, and, crossing the Mississippi river in a ferry boat, we Rounoke, Woodford Co., Rt.

put up for the night at a hotel in Burlington City. /The next morning, we continued our journey, arriving about eleven o'clock at Mount Pleasant, where the women who accompanied us, left us. Then we soon reached Batavia, and, knowing that an aged brother, named Sanuel Eshleman, lived in that neighborhood, and had nved in that neighborhood, and had received intelligence of our coming, we looked around, hoping perhaps to meet him, but saw no one whom we took to had. took to be him. By noon we arrived and sisters all well. The beloved broth-er and fellow-laborer in the Lord's husbandry, Peter Beutler, came that evening thither to his son Henry's also, and I and Bro. Eshleman then accompanied him home, and spent the

at Bro. Henry Beutler's, where two persons announced their desire to enter into a covenant with their Redeemer. On Sunday there was meeting twice at Pre. Beutler's, and in the afternoon the two above mentioned persons wer received by baptism into the church Oh how we rejoice to see young souls arise, and become obodient to the call of their crucified Rodeemer. On Monday the Lord's Supper was com orated. As we were detained or our sotting out on our journey, time was much shortened. On T day and Wednesday we visited on friends and acquaintances, brethren and sisters in the neighborhood, and on Wednesday evening we came again to Bro. Henry Beutler's, where all our

friends again met, to take leave of us As it was, therefore, the wish Bro. Eshleman, that we should also pay him a visit, we felt desirous of ful-filling his wishes, sinco his wife, a be-loved sister, was not able to help herself, nuch less to leave her home. She has been afflicted for three years with the palsy so that her whole body is disabled.

On Thursday, the 25th, early in the morning, Bro. Henry Beutler took us to Oskaloosa Station, where we took the train at half past nine, reaching Batavia at noon. We then accom ing with him that night. The next morning; we took the train again, reaching Galesburg by eight o'clock home with one of his neighbors, whilst I, having an opportunity to ride eigh day the 28th, we find meeting in our meeting-house (it heing the regular time), where one of my sons had come to take me home. I reached home by 5 o'clock, P. M., finding my family all well for which thanks and praise be to

I feel thankful also to the brethrer and sisters for the love and kindness which were shown to us by them, and may that which has been sown by us in weakness, grow up with power and bring forth fruits unto everlasting life.

Amen. I will yet mention that it is the special wish and request of Bro. Eshle-man that ministers who come into the neighborhood where he lives, will not

JOST BALLY.

A Wigit to Langaster Co., Pe

At the request of some of the breth-ren that they might receive some com-munications from me through the Herald of Truth, I take my pen, not with a view of boasting or seeking applause, but merely to edify the brethren and

me that evening to Bishop Benjamin Herr, a distance of seven miles.

On the 4th, we visited Bro, Amos Herr and some of the brethren in the neighborhood. On the 5th, I accom-panied Bro. Amos Herr to the Conference meeting, which was held in Mellinger's Meeting-house. Eleven bishops and about seventy ministers and deabe unanimously agreed to fulfill their duty in seeking to build up the church on the Gospel-foundation, of which Jesus Christ is the corner-stone,

From there we accompanied Bro. Brackbill, in Providence Township. dom's ways are ways of pl The age of the deceased was 41 years, and all her naths are neace. Sth, we attended the funcral of a little boy at Weberland. On the 9th, we had meeting at Bowmansville Meeting-house, and on the 10th at Metzler's, and spent the atternoon with Bro. Daniel Moyer, where also Preachers Tobias Winner, John Hess, Abraham Martin, and several other brethren were present. On the 11th, we had meeting in Stamptown meeting-house, how the proposition of the 10th of house, after which I was taken in the ceeding to Lampeter, where I took the train about midnight, and arrived safe Let us not be tille but labor dill

A Journey to Westmoreland Co. Pennsylvania

On the 26th of October, I again left home in company with my wife and who have done so. They have several brethren and sisters, and, tak- weary and fainted by the way. ing the train at Johnstown, proceeded o Greensburgh, whence we procured a conveyance to Mount Pleasant, arriving in the evening at Bro. Jacob Loneks's. On Saturday the 27th, we had meeting, and on Sunday the Lord's supper was commemorated with bread and wine. The aged brother and bishop Nicholas Johnson, and his son and fellow-minister David Johnson of and fellow-minister David Johnson of Fayette County were there also. On Monday, we visited some of the breth-ren and sisters, and on Tuesday we ar-rived safe at home again and found all well, for which thanks be to God. I feel very thankful for the love which was shown toward us by the brethren and sisters. May the Lord reward them. The grace of God be with you and us all. Amen.

SAMUEL BLOUGH.

For the" Herald of Truth! An Exhortation

Dearly beloved brethren and sisters. My heart is filled with love and syn pathy towards all, but most especially towards those who have renonneed the world and are traveling the narrow way towards a better home. To you, my dear friends, I address these lines. To you who have set out on the journey from this wilderness of sin to the Leaving home on the 2d of October, "Promised Land," in your youth. It took to be him. By noon we arrived at Ottunwas, where to our joy we met with Bro. Eshleman. At three o'clock we reached Oscaloosa. There we we reached Oscaloosa. There we were met by Bro. Henry Beutler, who took us to his home, where we found our friends, acquaintances, brethren, and sisters all well. The beloved broths in the twenty of the best of the desired and sisters all well. The beloved broths in the twenty of Biss. Herr, who took in the twenty of the best of the dew is on the grass, the flowers of the developed by the best of the developed below at our feet he well as the property of the developed below to be the developed below at our feet he well as the property of the developed below at our feet, the brids are singing over our heads—everything is pleasant and cheerful, and we pursue our way with light steps and happy hearts. Oh, how much more pleasant is it thus to start out on the way of lis it thus to start out on the way of life, than to delay, and still keep wand-ering further and further away from God and our eternal home, until the heart is so hardened in sin that it can scarcely incline itself to the calls of mercy and return from its protracted wanderings; and how nuch sweeter are our enjoyments in this pleasant path than the fleeting pleasures we have in the way of sin and disobe Jacob Hershey to his home a distance dience, where we only reap regrets and of seven miles. Ou the 6th, we attractions, and heap up to ourselves tended the funeral of Bro. Joseph wrath against the day of wrath. "Wisdom's ways are ways of pleasantness

8 months, and 16 days. A funeral scr-mon, in comfort of the bereaved, was Therefore let us not be weary in delivered by the writer in German, and by Bro. Amos Herr in English from 1 the end of life, for he that andureth These, 4: 13—17. From here I went unto the end shall be saved. May our with Bro, and Pre. Samuel Wenger, hearts be filled with love towards on who, on the following day, took me to
Hershey's Meeting-house, and, on the
8th, we attended the funeral of a little
better the Meeting through the funeral of a little
to strengthen our love and confidence

train about midnight, and arrived safe at home or 13th, finding my family all well. All the meetings were well attacked. I feel very thankful for the love which the brethren and sisters showed. May the Lord reward them in the world of glory sinful life. It seems to me, it cannot he, that any one after having exper ienced the sweetness of a christian's life could ever be tempted to turn back again, and yet there are many They have grow heed, O Christian traveler! Be faithful and persevere! We indeed find much to please and gratify our nature, in this sinful world, but if we would come after Christ we must deny ourselves and take up the cross and follow him. and if we love him, we will desire nothing that is contrary to his will and though the sacrifice is great, and the cross hard to bear, all things work together for good to them that love conflict of the Spirit against the flesh we are often over-Savior is onr Captain and he told ns, "In this world ye shall have tribula-tion," but he also adds, "Be of good cheer, I have overcome the world."
Therefore we have only to put our trust in him, and the spirit shall gain the victory. He has overcome the

yea he is a friend that sticketh closer than a brother, in time and in death; and in eternity he gives us a precious promise, yea, a home in the Father's house and his presence forever. Who would not have such a friend? Re ceive, accept and follow him and we shall all obtain the same blessed re word. M R

The Rill and the River.

When Christ would repress the worldly ambition of his disciples, and teach them a lesson of lumility "he teach them a lesson of humanty, "no took a little child and set him in their midst, and said, Whosoever shall humble himself as this little child, the same shall be greatest in the kingdom

Doubtless overy one of us has known a child like the one our Saviour thus selected as a pattern for Christian imitation. Such examples, though rarer than we could wish, are at least occasionally met with, and they present to us one of the most pleasing pictures the kingdom of God.—8. S. Times. of human life. We remember with pleasure and warm affection the comhingtion of attractive graces in such a character; the sweetness of temper yielding to parental counsel, the con-fiding trust, the freshness and joyousness of the emotions, and the tender sympathics which respond so readily to the story of wrong or suffering—a heart unfettered by the chains of vice, faculties which have hardly wrought as yet in the work-house of sin. The lessons of goodness find here a gentle soil ready to receive them. We do not wonder that our Savionr, with such examples before him, should say, Of such is the kingdom of heaven

This is one view of life's shifting Here is a man grown old in iniquity, hardened in the ways of sin; the germs of virtue all rooted out by the weeds of vice; corrupt in character, and ab-

lovely little child. Can it be that they belong to the same race? Ali, they are the same person! The innocent child and the depraved man are both one. Did we not live in a sin-cursed world, we could not believe such a transforwe could not believe such a transfor-mation possible. Had not our eyes witnessed such changes we should pronounce it the sheerest of fiction. Yet even the most carcless observer can verify the picture. The child may be a little worse, and the man not quite so bad, but the main features of the transformation are familiar to all.

It was not wrought suddenly It took many, many years for the virtues all to die out and the vices to grow to maturity; a slow and steady progress, step by step downward from one sin to another, until this stage in his career

The little stream of crystal water which dashes onward over pebbles and boulders, far above the Falls of St.

therefore we may indeed be of "good cheer," though infliction and tribula tionovertake us. Yeah ewill be with us in seasons of joy and in times of sorrow, through good report and evir-event would be sad, enough—but on, that port; he is a friend in time of need, marred and sin-stained soul must live. narred and sin-stained soul must like when Jesus told him to go to the pool on when the sun has grown dim with

> And crystalline as rays of light.' are given to our trust, parents an

teachers in the Sunday-School, and it is largely dependent upon us what their future life shell be. If we sleep at our post they may be lost beyond If we are prayerless when we seem to pray, they may perish for our unfaithfulness. If we teach them one thing by our lips on the Sabbath, and quite another by our every day life through the week, we lead them to doubt whether religion is not all a fable, and whether we ourselves do not disbelieve our teachings. the stronghold of a child's faith has yielded to the enemy, the entrance is of evil Oh let us awake to the fearful responsibility which God has placed npon us, and may each one of our dear children shine forever, like a star in

Pool of Siloam

Br cool Siloem's shady rill. How sweet the lily grows! How sweet the breath beneath the hill Of Sheron's dawy rose "

"Lo! such the child whose early fee The paths of peace have trod; Whose secret heart with influence sweet. Is upward drawn to God,"

There is a fountain and a pool Siloam. They are on the east side of Mount Zion, at the foot of the hill, o rather under the hill, as the water gushes out from the rock some twenty From this fountain the water flows under the ground for a considerable of vites. Corrupt in character, and an of vice; which was the character of vice; which was the character of vice; which was the vice; where vice; which was the vice; where vice; which was the vi anoner to provide a conscience the cau disturbs the seared conscience; he can listen with the most perfect apathy to all the claims of morality and religion; an inciently called the "King's Dale," where they water a few gardens of menumbers, which are cultivated to the constant of the is regarded as a moral plague in of Siloam, on the opposite side of the ciety.

The waters of Siloam are How different such a man from the sweet and pleasant, though not ver

This is unquestionably the same place to which our Savior sent the poor blind man that he might wash and be healed. You will recollect the inter esting story. The man had been blind from his birth. As Jesus was passing through the streets upon a certain day is me men, at the time bis hair was cut. I will not be street upon a certain day is the such as effect does not follow of Jesus, "Belold a gluttonous matching the such as extended as when I ad a wine bibber," he cheanse he are such as extended as when I when I will not be such as cause, wainally. But when I made blind in consequence of some sin, asked whether it was hecause he liad sinned, or his parents, that this great evil had come upon him. The Savior replied that it was not because of any particular sin which either he or his parents had committed, that he was his parents had committed, that he was born blind, but that the wonderful power and mercy of God might bo shown to him. He then immediately made a clay upon the ground with which he anointed the eyes of the blind man, and sent him to the pool of Silo-

am to wash.

on when the sun has grown dim with of Siloam and wash, that some other age, when the heavens and the earth have passed away, these

"Little souls as pure and white,"

"Little souls as pure and white," instead of this, he did just the very thing which Jesus told him to do; and thus received the precious blessing of eight and what was worth much more the forgiveness of all his sins. And tain, which is far more interesting and important to you than that of Siloam. It is that fountain

> Willed with blood Drawn from Emanuel's veins," To that fountain all are directed t

go and wash. The blind, the lame the old, the young,-It has been open ed for sin and unelcanness, and who soever will, may wash therein and b The Savior is now passing by. His eye rests upon yon, and he sees you blind and ruined in sin. With gentle voice he says "Go sinful child fountain, wash and be heal ed. Wash in my blood which has heen shed for you. Though your sins be as scarlet, they shall be as white as son, they shall be as wool." Yes, go. Listen to his sacred voice, and ohey his commands. His promise shall not be vain. Wash in his blood, and joys of forgiven sin shall be yours, joys which no wealth or honor, or earthly pleasure can give or take away. When the Savior directed the blind man to go to Siloam he went immediately. A single day, a single hour's delay, and Jesus might have passed on his way to do good to others, and his blindness remained for ever. Do thou likewise, Go now.—Youth is the time to serve the Lord. The present moment is within your reach, and you may em within your reach, and you may embrace the Savior. The gushing fountain flows most freely to-day—to-morrow—who shall tell what will be on the morrow?

By cool Silosm's shady rill The lily must deeny; The rose that blooms beneath the bills Must shortly fade away.

And soon, too soon, the win'try hour Of man's maturer age Will shake the soul with sorrow's power. And death complete the stage."

The Philistines are upon Thee

a little child, that Sampson should lose way. Of John they said, "He hath his strength, and become weak as other devil," because he was abstenion such a cause, usually. But when 1 land a wine didner, needing the annual that Sampson was a ohild of promise, and peemliarly conscorated to God as a Nazariic; that God covenanted with his mother, and one of the signs of lant covenant was that no do not feel like it; neither will the

Broken voice! As long as he kept the vows his mether made to God for him, so long nd power of earth could tonch him; so long the triumphed over the enemies of the Lovil.

But if you listen to the clamorous tonch him; so long the triumphed over the enemies of the Lovil.

bound him with seven green wither that were never dried, and then the upon thee !

No alarm to him. The strength of the Almighty is his. He hreaks the withes as a thread of tow is broken when it touches the fire

What shall we do to thee? A nation stands arrayed against one man, and yet they have not power to touch him Love is strong as death. They will try the strength of that; and so hi wife entices him. He stands agains her influence for awhile, then yield So thousands have yielded to the so persuasions, and toarful entreaties of could never have touched. So thou sands who would have hurned at the stake rather than lose the strength an love of God, for love to one ungodly person, have lost all, and become other men.

Love lulls the strong men to sleen Love causes the razor to pass over his head, and the yows so carefully ken by his mother, and by him until the ime, are broken. Love afflicts him (surely there must be something lac ing in that love,) and love rings of the alarm, "The Philistines are upo

He awakes from sleep. His strength gone, but he does not know it. I roes out and shakes himself as at othe times; hut, oh! God is not with him.

The enemies of the Lord take him, put out his eyes; they triumph over him. They praise their god, Dagon. The wicked watch the rightcom, and seek to slay him. They do. The Bible says so. You may think yourself so amiable, so gentle, so attractive n your ways, that the world cannot ut love you: but there are foes in am bush, and whether you know it or not their eyes are upon you. Walk care their eyes are upon you. Walk carefully. Keep your integrity to God.—
They cannot harm you. They may
say all manner of evil against you fake say all manner of evil against you falsely, but God will keep you secretly in a pavilion from the strife of tongues.—Psa. 31: 20. They may bind you with green withes, and bands of iron are broken, and the enemands of iron are broken. mics of God fall before so weak and despicable an instrument as a jaw bone of an ass. Weak, powerless, despise

or an ass. Weak, powerless, despised instruments as we are, use us, oh, God.

The Philistines are upon thee, Christian. They watch thy words, they watch thy deal, they watch thy bear-The Philistines are upon Thee.

It used to be a wonder to me, when

signs of that coverant was that no razor should ever come upon his head, I could see, belind the simple act of hair-cutting, a reason why the strength and power of God should depart from him.

The law word As lower as he heat should be should be

Authouy, does not become at once the black and turbid sea, which flows with salingfail tale ememies of the Lord, with a maded, he received his sight, and significant to the guilt off Mexico. It receives into its pure current the drainage from marsh and swamp, and a hundred citics, before it becomes this dark and pollated flood. So the orystal life-current must flow through marshes if the fan are well as the state of the control of the state of the Lord, with a state of the control of the whole the mine of the contest of the Lord, with and day, may press you, till your soil. as Sampson's was "is veryed onto the death," and begin to reason with your soil carried the state of the Lord, and the death, and the death, "and begin to reason with your self that your strength does not lie in moment! How strange and beantiful dark and pollated flood. So the orystal life-current must flow through marshes his father and mother, whom he had

THE HERALD OF TRUTH.

head, or are cut off, and yield so small purpose. The melted, burning matter and indifferent a point, you will short-ly wake from your sleep; you will rise Just then the great mass under them from the lap of the world, and hear the alarm. "The Philistines are upon theel?" You will go out and shake yourself as at other times; but that will not give not strength. Oh, you are in their hands, and the glorying is their heat almost taken away by the theirs.

The Philistines are upon thee, Sampson .- Earnest Christian

God at the Helm.

on the coast of noway, there is a those who were watting and watching fearful whirpool, known as the Mael at the top, and were drawn up by strom, which, at certain stages of the them and saved!

Sin is a smouldering crater, into strom, which, at certain stages of the tacm and saved!

tide, rages with terrible violence, and saven since its vortex the vessels which we venture, treading inscorrely which approach it unwarily. For many over the hurning flood of eternal rain. which approach it unwarity. For many cycr the hurang tood of eternal runn, years it was supposed that it was impossible to pilot a ship safely across this whirlpool, but skilful pilots now pleasure, we recklessly peril our souls, at certain conditions of the tide make and press on, even when warred of the passage with safety. To the voyager unused to its dangers, however, the passage, though under the guidance of the most accomplished belons and, seems full of borrors; on one states of the most accomplished belons the same series of eternal death, and the same should be same the same series of eternal him; before and on either side are elected. Awakened sinner, flee swiftly from the counter with which would hurl his it. ager unused to its dangers, however, the contact with which would hui his ship to swift destruction; around him, hose you can do no more than stretch too, the waves rush mady, while the vessel, careering hy the force of the his feet, you will be saved. For he along downward; if now the pilot's grasp upon the helm relaxes, or the ship yields not instantly to it, death is inevitable. But while he gazes thus, almost transfixed with terror, the waters suddenly grow smooth, the rearino. the contact with which would hurl his ly Saviour. And though in your weakers suddenly grow smooth, the roaring of the waves ceases, and the vessel, righting itself imperceptibly, glides out upon the smooth, unrufiled sea.

So is it in the affairs of our mortal There are times when we seem never grows dim, his hand never talt never grows dim, his hand never falters, and both the winds and the sea obey him. Even while thou art gazing in terror on the dangers around thee, his hand shall guide thee to the still

stifling heat and smoke. What intense, agonizing efforts the made to escape, and reach the solid ing, leaping, almost flying, with a wild prayer for life on their lips. And with the last impulse of their exhausted strength they stretched their hands to On the coast of Norway, there is a those who were waiting and watching

Oh. may we, at least when convince

to the Mother of the Child. 1 Kings 3: 16.

people of Israel with a high opinion of shore where the ocean sleeps in the are tangent to forsake every desire and summer callm, or lashed into fury by the wistom of Solomon in the begin-size of t paised with durigut, for h scena as a mother of a child which each of them the very next moment we might be ruined for time, and, perhaps, for matter but themselves, and they were termity. All the precious freight of the condition one rips to the control one of the product of hopes we have so long borne in our bosoms, now burdens our spirits, and, almost in despair, we exclaim, How shall middle su anniel the lighest specimen of the knowledge of the long of their right. Solomor's plan and in the spirit. The Spirit of bosoms, now burdens our spirits, and, almost in despair, we exclaim, How shall will ever be admired as assigned that the father, who seeing his shall we escape from these impending known, and will ever be admired as assigned that the father, who seeing his and extraordinary revelations, he thankful for them, but be "not exalted thankful for them." snain we escaye the rout these impending dangers? Who shall guide is a mid such perils? Fear not, saint of God, human nature, promptness in insuch perils? Fear not, saint of God, the mann that provides in the providence of the providence every obstacle, every danger. His yey of the Lord in the matter, it think, has we might live, invites and now awaits your Christian perfection does not so been generally overlooked or neglected. In this affair we are not only called to contemplate the gift of God in the wisdom of Solomon, but the direchis hand shall guilde thee to the still waters—and, spanning the gulf thou hast dreaded, thou shalt behold the bow of the covenant, the token of the fulfillment of his promises.

He wisdom of Solomon, but the direct case of the wisdom of Solomon, but the direct case of the wisdom of Solomon, but the direct case of the wisdom of Solomon, but the direct case of water of Portland P An Illustration.

An American travelling in Europe went to see the volcano of Vesuvius.

An American travelling in Europe to the fortunate accident, but was a feet, became very angry and excited, but with the boiling laws was cheered to the working down into its crater, at the shottom of which the boiling laws was leaved to the control of the boarding house and a fellow-board-bring travelling in Europe work of the control of the boarding house and a fellow-board-bring travelling in Europe work of the control of the boarding house and a fellow-board-bring travelling Looking down into its crater, at the hottom of which the boiling lava was the hottom of which the boiling lava was the boiling lava boiling la

"Knock.

Where are we to knock? "I am the Door," says the Saviour; "No man cometh to the Father hut hy me."

When are we to knock? "Evening

and morning, and at noon," says King David, "will I pray and cry aloud;"

Pavid, "will I pray and cry aloud," and David knew.

For what are we to knock? "Seek ye first the kindom of God and his righteousness." Heaven in the soul that is what we want: for heaven must first come to us before we can go to heaven

does not always come immediately. "I waited patiently for the Lord," says

Here the promise, "It shall be opened."

The Measureless Love. I can measure parental love-how

broad, how long, and strong, and deep it is; it is a sea—a deep sea which nothers can only fathom. But the

An Awful Death. On Saturday evening (Sept. 15th 1866), a Swedish Tailor, boarding in the West Division, in the city of Chihandle, dip up some of the boiling lave. of the wickedness of men to fulfil his the pan was provided, and an antive purposes. The fashcood and wicked cosented to accompany the control of the property of the control o

missively adore. Who shall successfully contend with the Almighty?— sent God. But, alas, how soon will sent God. But, alas, how soon will this he again forgotten and the wicked pursue his way as hefore. Oh! that we might give the more earnest heed to these things, and with heart and tongue, a christian life, and a holy walk confess God in all our ways. For the day will surely come when every knee shall how before him and every tongue shall confess that Christ is the Lord. Let us not deceive ourselves, for God is not mocked.

For the Berald of Truth.

There is no perfect peace for the soul without perfect submission to the How must we knock? We must will of God—a full and nnconditional knock in cornect. We cannot knock to cornect we could go a full and nnconditional two lond. Good Jacob said, "I will and of the all-wise Pather. The not let thee go except thou bless me;" and he got a blessing. We must knock perseceringly too. The Lord does not always come invasibility. to the will of God, we too ought to feel that for us to live is Christ. Our "I waited patiently for the Lord," says leet that for its of resistance and heard my cry."

Here is the command, "Knock." unit thine he done, O Lord," We lere the promise, "It shall be opened." will thou have me to do?" But, our hearts are so deceitful and the devil is over on the way secking to deceive, draw near unto God, and yield selves up wholly to him, trusting not in any merits of our own but solely upon Jesus, then we may hope for light, peace and jey from on high.

nust, it is a sea—a deep sea winch light, peace and joy from on high.
Incomplete an only fathom. But the love displayed on yonder hill and world, without that peace which passperishing for us, nor man nor angel to some pet sin, bad habit, or sinful has a line to measure. The circumference of the earth, the altitude of the Lassaw samist the whole located the search of the contrary to the will of God. ence of the earth, the altitude of the Jesus wants the whole heart. And ence of the earth, the attitude of the Jesus wants the whole heart. And sun, the distance of the planets—these why should not he who came into this have been determined; but the height, sad world, and endured all manner of depth, breadth and length of the love contradiction from sinners, and at last t Kings 3: 16.

God determined to impress the people of Israel with a high opinion of shore where the occan sleeps in the area taught to forsake every desire and

A Word to the Flock.

your Christian perfection does not so much consist in "building a taber-nacle" upon Mount Tabor, to rest and enjoy rare sights there, as in taking up the cross, and following Christ to the place of a prond Caiaphas, to the judgement hall of an unjust Pilate, and to the top of an ignominious Calvary. Ye never read in your Bibles, "Let that glory be upon you which was upon Stephen, when he said, I see heaven open, and the Son of man standing on the right hand of God." But ye have frequently read there, "Let this mind be in you, which was in Christ Jesus, who made himself of no reputation. took upon him the form of a servant, and being found in fashion as a man, humbled himself and became obedient unto death, even the death of cross."-Fletcher.

We must all experience two births, we shall die two deaths

ONE keep-clean is worth two make-

Children's Column.

The Christmas-Gift.

DEAR CHILDREN:-It will soon be Christmas, and many of you will exyou have a holiday; and perhaps there you have a holiday; and perhaps there are many grown people, as well as children, who spend their Christmas holiday without ever thinking why they have such a day. Now I will try and tell you why we have such a day as Christmas, and I wish you to read it carefully and always remember it. Christmas is so called because that

christmas is so called pecause that is the day which we celebrate as the anniversary of the birth of Jesus Christ the Savior of the world, who left his Father's throne in heaven and came down upon the earth, was born in the stable and laid in a manger, because there was no room for him in the inn. This is why we keep Christmas. You all remember when your own birth days come; and Christmas is the birth day of our Savior. Oh! let us all remember the birth-day of Jesus, not as a day of fun and frolle aud sport, but us a day of thankful-ness; and let us feel glad in our hearts, ness; and ict is led glad in the instance that we have a Savier who loved us and gave himself a free gift nuto us, so that if we are willing to receive him. into our hearts and obey him in all things that he commands us, we shall things that he commands us, we shall have a rich treasure in heaven which shall never be taken from us, yea, we shall have Christ hinself as our Savior, our Friend, our Elder Brother, our High Priest, our Good Shepherd, our All. He is a precious gift unto us that is of greater value than anything that the world can purchase or bestow. Let us seek him early, and give our hearts to him, that we may receive Him as the best of all gifts; for, if we have Jesus, we shall not want in any thing; for he has promised to be with all those that love and obey him here on earth, every day, and when we die we shall go to reign with him there. "I love them that love me, and those that seek me early shall find me."

If any of the children wish to read more about the birth of Christ, let them get their Testaments and turn to them get their Testaments and thrin to the second chapter of Luke, and care-fully read the whole chapter; and es-pecially would I ask all my young friends to read this chapter on Christmas day.

Children, this is the last month in the year, and this is the last article I can write for you in the Heratel of Truth this year. I hope the lessons of truth that you have read in the paper during the past year may not only have given you pleasure to read, but I hope also they may have made you better boys and better girls, so that you will be able next year to learn more and do more good. In the sext Children, this is the last month more and do more good. In the next number, I shall probably have more to tell you, about your duties and the way of life. Till then farewell.

J. F. F

Married.

On the 4th of November, in the Meeting-house at Gerber's Grove, Mc-Lean County, Illinois, by Pre. Joseph Stucky, David Rupp to Barbara Kinnig. JOSETH STUCKEY.

On the 11th of November, in Elk-hart County, Indiana, by Pre. Daniel Shively, Abraham Culp of the above mentioned place to Anna G. Blosser of Rockingham County, Virginia. J. W. B

On the 4th of Oct., near Lancaster, Ohio, by Prc. Jonathan Zook, Joseph

D. Hertzler, of Noble Co., Ind., to Sarah Berndrager, of Fairfield Co.,

On the 15th of Nov., near the same place, by the same, John J. Berndrag-er to Martha King, both of Fairfield Co., Ohio.

Died.

Ou the 27th day of October, in Perry County, Oliio, of a lingering ill-uess, John Kauffman, aged 82 years, and 2 months. He was buried on the 28th at Brenneman's Meeting-house 28th at A funeral discourse was delivered by Pre. Jacob Good from Mutt. 24: 44. He was a faithful member of the men-nouite church for upwards of fifty years. During his illness, he frequent-tly expressed a desire to depart, but waited with patience the time of his

deliverance. HENRY B. BRENNEMAN.

On the 25th of November, in Wayne Co., Ohio, near Smithville, of dropsy, Jacobina Nafziger, aged 81 years and 2 days. She was buried on the 7th at Jacobian She was buried on the 7th at Hof's Meeting-house. She was a faithful member of the Omish Church. She caves seven children and forty-six grand-children. A funeral address was delivered by the writer from Matt. 24; 44, and by John Shumaker from John 11: 25-

CHR. K. JOTDER.

On the 1st of November, in East Lumpeter Township, Lancaster Co., Pennsylvania, Brother Jacob Bossler, aged 85 years, 9 months, and 27 days,

On the 7th of November in Taxe well County, Illinois, of consumption, Joseph Schweitzer, aged 20 years. He arrived last spring from Europe, where he left his parents, having here a brother and relatives. He died at the residence of his uncle Nicholas Risser, where a fineral sermon was delivered by the writer from John 5; 25—29. The deceased was a member of the Omish Mennonite Church,

Joseph Stuckey.

Ou the 28th of September, in Cone-maugh Township, Somerset County, Pennsylvania, Esther, wife of the aged brother and minister Jacob Blough, aged about 70 years. She was buried on the 30th Affecting funeral ad-dresses were delivered by Christian Lehman and Abraham Stutzman.

SAMUEL BLOUGH

On the 6th of November, near Harire of John Landes, and daughter of wife of John Landies, and daughter of Christian Wenger, aged 69 years, 9 months, and 6 days. She endured her alliction with Christian resignation and passed off calmly and quietly, ex-pressing a desire to depart. A large concourse of friends and relatives fol-lowed her to her last resting place. A funeral address was delivered at the Pike Church by the Forthern D. Heat-wole and J. Driver from Eccl. 7: 1—6.

Dearest Mother, thou hast left us Here thy loss we deeply feel; But 't is God that hath bereft us He can all our sorrows heal.

"Mother, thou wast mild and lovely Gentle as the summer breeze. Pleasant as the air of evening, When it floats among the to

"Peaceful be thy silent slumber. Peaceful in the grave se love, Thou no more wilt join our number, Thou no more onr songs shalt know "Yet again we hope to meet th When the day of life is fled, Then in Heaven with joy to greet thee, Where no farewell tear is shed."

D. H. LANDES.

On the 1st of November in Mark ham, Canada West, suddenly, Esther, widow of John Roemer, aged 70 years, 2 months, and 28 days. She was buried on the 3d at Weidman's Buryingground. A funeral address was de-ivered from John 5: 25—28, by Broand Preacher Hemy Bercki followed-by Pre. J. H. Steckly in English from the same text. This aged sister had for a number of years become very weak both in body and mind; but as long as she was able, she went to church very diligently to hear the word church very diligently to hear the word of God and to take part in the exercises of Christian worship; and when she was no longer able to attend the house of God, the brethren dispensed to her the word at her house. She endured many crosses and sufferings, but held steadfastly the faith which she had never here to be for the word to God. had many years before vowed to God. Thus she lived a faithful sister of the Mennonite Church to her end, and we believe that she has made a happy en-trance into the life beyond the grave,

D. B. HOOVER.

On the 19th of November, in Noble County, Indiana, Esther, wife of Solo-mon Kanfman, aged 24 years, 4 mo, and 16 days. She was a member of the Omish Mannonite Church. She was buried on the 20th. A funeral sermon was delivered by Bro. Isaac Schmucker from 2 Tim. 4: 7, 8, "I have fought a good fight, I have fought ad the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give ne at that day: and not to me only, but unto all them also that love his ap-pearing." She leaves a husband and two little children.

G Z BOLLER

Pre. Jo

Pre, 11 C. Mola

John A

John J. M

On the 11th of November, in Markham, Waterloo Co., Canada West, Abraham Roemer, aged 81 years and 7 months. He was buried at Weid-7 months. He was buried at Weid-man's Meeting-house. A funeral ser-mon was preached by Henry Berky, Jacob Weidman and J. Steckly from Luc. 12: 40. He was a member of the Mennonite Church.

DANIEL B. HOOVER

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